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Presbyterian Church of England.



REPORT  
OF THE  
FOREIGN MISSIONS  
CHINA, FORMOSA,  
THE STRAITS SETTLEMENTS, AND INDIA.

SUBMITTED TO THE SYNOD.

1915

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WITH MAPS AND ILLUSTRATIONS.

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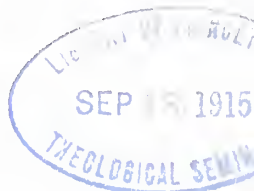
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# Presbyterian Church of England.



## REPORT OF THE FOREIGN MISSIONS COMMITTEE,

SUBMITTED TO THE SYNOD, 1915.

The Decade, 1905–1914.—In the present year (April 1) the centenary of the birth of William Chalmers Burns occurs, and both at home and on the Mission Field it is intended to make much of an occasion of the greatest interest to our Church.

Burns Meetings have been held all over the home Church, and in many places on the Mission Field. Most probably but for the War the raising of a Centenary Fund would have been undertaken, to be devoted to the establishment of a Mission to the aboriginal ‘head-hunting’ tribes in the mountain glens and on the east coast of Formosa. The Mission ought to be established by us, but obviously it cannot be faced at present.

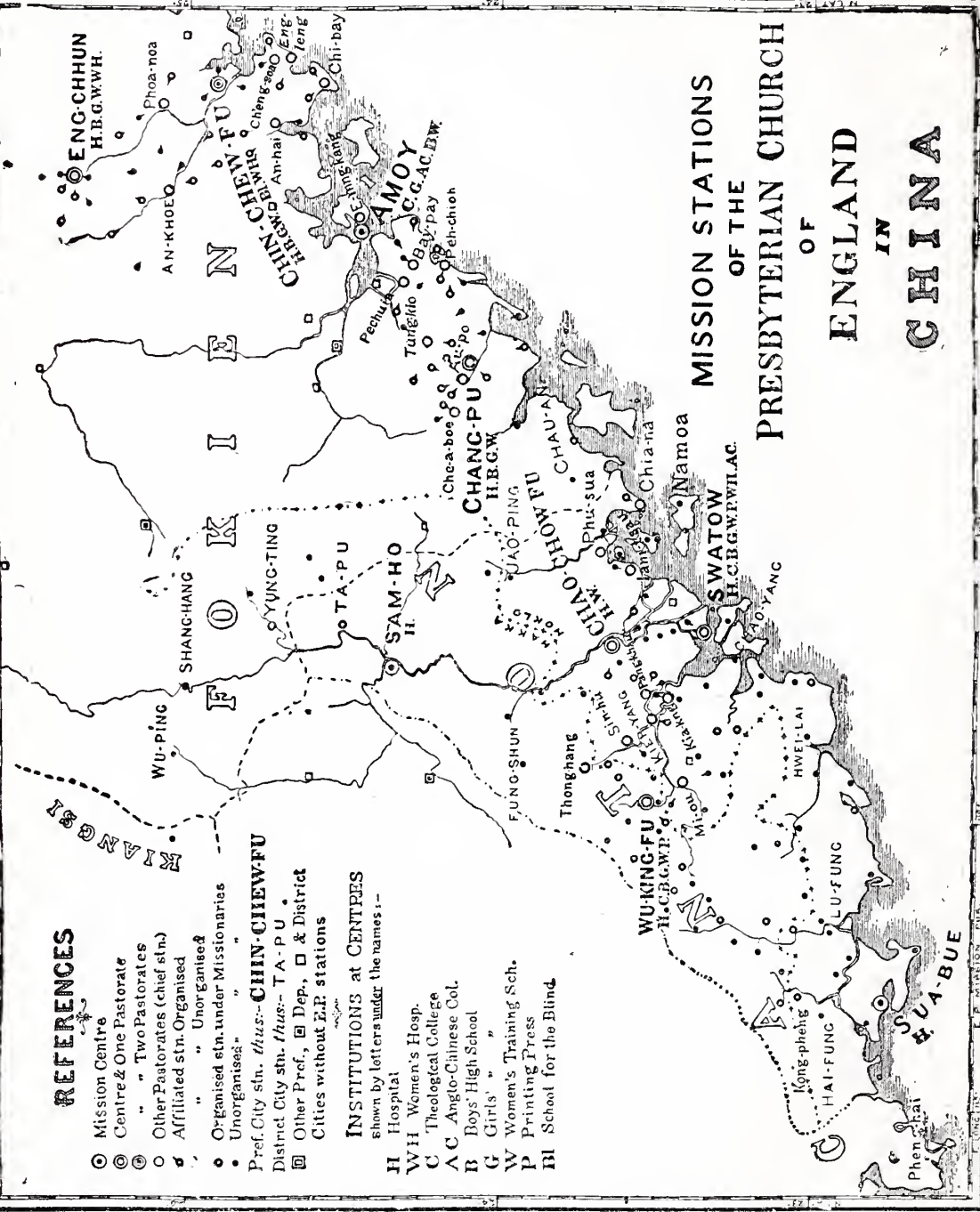
The saintly memory of our first missionary, his flaming passion for souls, his consuming devotion to his Lord, abide amongst us, a fragrant treasure, an inspiration, which all Mission circles in China share. His own Church and Mission may well have him in remembrance. It will not be unfitting in this centenary year—year also of the great War—to make the Mission Report so far retrospective (say, by a review of ten years’ progress) that the steady advance of the work may be made more visible and more cheering than is possible in the chequered story of a single year.

Some of the main facts of the progress of the decade can be best set out in a table<sup>1</sup> :—

	MISSIONARIES						Pastorates	Other Congregations	Communicant Members	Preachers	Christian Givings of Mission Churches	Average per Member
	MEN			WOMEN								
	Ministerial	Educational	Medical	Medical	Other Workers	Wives of Missionaries						
1905	26	4	13	3	26	27	34	257	9,006	168	34,548	3 <sup>9</sup> / <sub>10</sub>
1914	32	6	16	4	36	33	55	297	12,600	227	68,000	5 <sup>1</sup> / <sub>2</sub>

<sup>1</sup> The number of missionaries (men) given for 1915 assumes that several vacancies are filled up, as it is hoped may be done long before the end of the year.

# MISSION STATIONS OF THE PRESBYTERIAN CHURCH OF ENGLAND IN CHINA



## REFERENCES

- ⊙ Mission Centre
- ⊙ Centre & One Pastorale
- ⊙ " " Two Pastorates
- Other Pastorates (chief stn.)
- ⊙ Affiliated stn. Organised
- " " Unorganised
- Organised ethn. under Missionaries
- Unorganised
- ⊙ Pref. City stn. *thus*:- CHIN-CHIEWFU
- ⊙ District City stn. *thus*:- TA-PU
- ⊙ Other Pref., ⊙ Dep., ⊙ & District
- ⊙ Cities without E.P. stations

## INSTITUTIONS at CENTRES

shown by letters under the names:-

- H Hospital
- WH Women's Hosp.
- C Theological College
- AC Anglo-Chinese Col.
- B Boys' High School
- G Girls' " "
- W Women's Training Sch.
- P Printing Press
- Bl School for the Blind





REV. GEORGE McCAHON, M.A.



MISS MURIEL DONALDSON  
(Chincheu).



MISS MARY PATON  
(Swabue).



MISS MARIE THOMPSON  
(Wukungfu).

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AMOY ANGLO-CHINESE COLLEGE: BOYS OF PREPARATORY DEPARTMENT.



AMOY ANGLO-CHINESE COLLEGE: LADS OF JUNIOR DEPARTMENT.

[To face page 3.]

Progress all along the line is revealed by these figures; a modest growth in the number of missionaries, far from adequate in this wonderful time of opportunity, which not even the reproach of an awful war between the Christian nations of Europe will destroy; a glad gain of 40 per cent. in the communicant membership of the Mission Church (from 8,500<sup>1</sup> to 12,600); a significant advance of more than 60 per cent. in the pastorates (whose ministers are entirely supported by their own congregations); and a gratifying progress towards self-support in the Mission Churches.

The Mission income raised at home, including (in order to indicate the whole Mission liberality of the Church) not only the ordinary Foreign Mission income, but also the W.M.A. income and the contributions of our boys and girls for Formosa, and of our young men and women for Swabue, was £32,684 in 1905, £34,479 in 1914. The communicant members of the home Church were 85,215 in 1905; they are now close on 88,000. Reckoning the dollar as equal to 2s., the givings of the Mission Church in 1914 were £6,800.

The comparison of the two years in the Medical Mission work may also be most usefully put in tabular form:—

	Hos- pitals	Beds	In- patients	Out- patients	Seen in their Homes	Seen on Itinerations	Total Indi- vidual Patients	Surgical Opera- tions	Assist- ants	Cost to Mission Funds
1905	12	976	8,274	26,771	1,505	4,452	41,002	4,547	19	£ 368
1914	13	1,154	15,713	53,720	3,436	3,158	72,842	10,297	40	971

The large increase in the number of sick folk dealt with in the Mission hospitals and dispensaries is partly due to an interesting development of native medical ability.

In 1905 several of the hospitals were closed because of furloughs or sick-leaves of Mission doctors. In 1914 three of the hospitals, which otherwise would have had to be closed, were in charge of Chinese doctors, trained in the hospitals and able to carry on the work with marked success. In 1905 the Swabue Hospital had not yet been built. Even so, the growth in the number of patients is a striking proof of the increased confidence of the people in the Mission doctors, though still the fear of being 'bewitched' into becoming Christians often keeps sick people from coming to the hospital in time for help, or from coming at all—a fear which is itself a proof of the Evangelistic value of the Medical Mission. Another feature of good omen in the returns of patients is a larger proportion of women, always most timid in seeking a novel form of aid. In 1905 women were a little more than a fourth of the patients; in 1914 they were considerably more than a third of the whole number.

*The Educational Mission.*—In our Schools and Colleges there were not quite 3,000 pupils ten years ago; there are now almost 6,000. Of our two Anglo-Chinese Colleges, only that in Amoy

<sup>1</sup> 8,500 rather than 9,006, for a reason explained in the Amoy section of the Report.

had then been established, with 150 lads in attendance. The two Anglo-Chinese Colleges have now 287 names on their rolls.

*The Situation Then and Now.*—The people willing to listen; the burden of a hostile mandarinat lying on Mission work in China: so it was in 1905. The presence of Chinese officials and gentry on special occasions (Mission School and College 'Commencements,' and the opening of churches and schools); friendly welcomes to new missionaries and farewells to those leaving for furlough by officials—such things, common to-day, had only begun to be possible ten years ago. And educated Chinese and the great throng of students in Government schools and colleges are far more accessible to Christian influences now than then.

In 1905 our missionaries were rejoicing in a quickening of the daughter Church. Once again to-day there seems to be a tide of blessing about to come to our Mission congregations. 1914 closed with a series of Evangelistic meetings in the chief towns in Fukien, all the Fukien Protestant Missions combining, meetings prepared for by much prayer and expectancy, and attended by great numbers, reverent and impressed. In 1905 the Presbyterian Church of China had just been formed, its first Federal Council meeting that year. It is hoped that in 1915 it will be more closely knit together by the establishment of an authoritative General Assembly.

A final proof of the abiding blessing of God on the Mission work of the decade in China is the growth of the Church membership; in our own Mission, as has been already noted, a growth of 40 per cent. The increase in the whole Protestant Church in China has been 50 per cent., from 180,000 to 275,000.

**The Mission Church in 1914.**—The accessions during the year would have been more numerous if the stations could have been oftener visited. The Mission staff remains depleted, Swatow especially; but the vacancies will probably be all filled up in 1915. Adult baptisms in 1914 numbered 656. There were admitted to Communion 169 who had been baptised in infancy. The net increase in Communicant membership was 479. The figures of Church membership and native workers for past years are as follows:—

—	Communicants	Native Preachers	Native Pastorates	Congregations
December 1855 .	25	—	—	6
„ 1880 .	2,342	71	3	79
„ 1890 .	3,746	108	8	134
„ 1900 .	7,157	161	30	220
„ 1905 .	9,461	202	41	295
„ 1912 .	11,701	233	51	338
„ 1914 .	12,764	227	57	350

**The Mission Staff.**—Mr. Thompson, of Amoy, resigned last autumn, his resignation being due to the health of Mrs. Thompson,





MEMORIAL ARCHES OUTSIDE CHANGPU NORTH GATE.

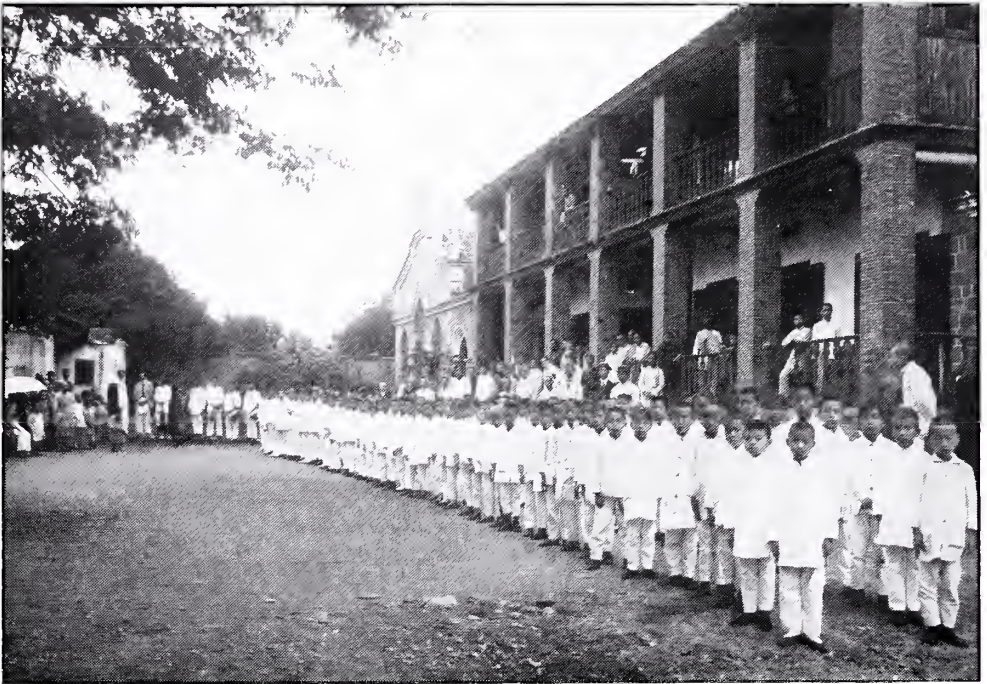


A DEFORMED BOY AT CHANGPU,  
[He gets about on a 4-legged Stool, so is commonly called "Six Legs."]





CHINCHEW : BABY PIT (for Unwanted Children).



SPEECH DAY : CHINCHEW SCHOOLS (Mostly Elementary School Boys).

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who has been forbidden to return to China. Mr. Thompson has given thirty-seven years of loyal, invaluable work in the Amoy district, and his colleagues in the Field, the Mission Churches which loved him, and the Committee, which holds him and Mrs. Thompson in the highest esteem, all sorrowfully regret that his Mission service has been brought to an end.

Another great sorrow befell the Mission early in the present year (January 13), the death in Swatow of Mrs. Gibson. With Dr. Gibson in this sore bereavement the Church is in deepest sympathy. Mrs. Gibson's abundant labours in Swatow, in early years in the Swatow Girls' School, amongst the Chinese women, visiting in and round about Swatow in both heathen and Christian homes, in the hospitals, and in the women's school, and her manifold help to her husband in the great work he has done during the forty years of his Mission life have all endeared her to the Mission circle and to the Chinese. It is a great record of loving devotion, fruitful and unwearying, and it will be cherished on the field and at home as a precious memory.

Tragically sorrowful was the death, at sea, on April 13, 1914, of Mrs. Wight (Dr. Marguerite Ross), eighteen days after her marriage to Dr. Wight. She had served with distinction during several years as colleague to Dr. Nina Beath in the Swatow W.M.A. Hospital; bright, winning, much loved, deeply mourned.

The recruits of the year have been few, the Rev. William McKinstry, B.A., appointed to Changpu (reported to last Synod), who went out in the autumn of 1914, and the Rev. George McCahon, M.A., appointed to Chinchew (both licentiates of the Irish Presbyterian Church); Miss S. Winifred Heyworth, L.R.C.P. and S. Edin., who succeeds the late Mrs. Wight in the Swatow W.M.A. Hospital; and Misses Marie Thompson, appointed to Wukungfu, Mary Paton, appointed to Swabue, and Muriel Donaldson, appointed to Chinchew.

**The War and the Mission Finance.**—A decrease of £967 in congregational contributions in 1914 is doubtless due to the losses suffered through the War. It is happily counterbalanced by £700 from self-denial and thanksgiving offerings (which in 1913 were given to the Home Mission Fund) and an increase in donations of £396. The present year, if the War continues long, will almost certainly inflict more hardship on many of our people, and still further cripple their power of giving. Yet the Church does not want missionaries to be recalled, nor stations closed. The appeal is the more urgent to those to whom the War does not mean impoverishment, even if it may mean loss. May not they increase their givings to make up for the inevitable falling off of others? And to all our people it is reasonable to say, even in a difficult year, that when economies in expenditure do become necessary, the givings for Christ's work at home and abroad should be the last to be diminished or withdrawn.

There are openings for new work in every part of our Mission, in Bengal, in the Straits Settlements, in South China, in Formosa. All these must meantime be put aside. It is only the work to which the Church stands pledged for whose maintenance the Committee now pleads with a confidence due to the generosity and missionary faith in which our Church, all through its history a missionary Church, has never failed.

**The War and the Missionary Situation.**—The Chinese Republic has become a Dictatorship, Yuan Shih-kai President for life, with the right of nominating his successor, and with more absolute powers than were ever possessed by the Manchu Emperor.

Perhaps it was inevitable that Parliamentary Government under a Constitutional President did not succeed. Yet the breath of political freedom was on Chinese cheeks for a little while, and the awakened national life will yet come to its own.

Meanwhile the President betrays no intention of returning to the anti-foreign and anti-Christian attitude of the days of the Empire. The demand that Confucianism should be established as the State religion of China was not supported by him; indeed, it only elicited a renewal of his proclamation of entire religious liberty.

He has indeed enjoined the restoration of the worship of Confucius by officials and in Government schools and colleges; but Christian officials, of whom there are now many—some in high places—and Christian teachers and scholars are not compelled to take part. The annual worship of Heaven at the Altar of Heaven in Peking, in Manchu days only performed by the Emperor, was resumed by the President at the last winter solstice.<sup>1</sup> And officials and the people have been also enjoined to worship Heaven, a worship which may now be offered anywhere, not only at the Peking Altar of Heaven. But probably this restoration of former religious (non-Christian) worship is only meant to counteract what is giving serious concern to the statesmen of China and Japan and to thoughtful Hindus in India, the lawlessness of many of the youth of these great lands, who are educated in Government schools and colleges which have no religious teaching as in India and Japan, or only the memorising of Confucian precepts as in China. The Peking authorities are not interfering with Christian work. At the express desire of the President, when the Chinese Christian Churches on a Sunday in last October united in prayer for the end of the European War, officials everywhere attended the intercession services, and many of them gave appreciative addresses. And in Mission schools and colleges all over China there are many children and young men and women from non-Christian homes.

The access of the Christian Mission to all classes of Chinese was never so free as it is to-day.

*Is the Open Door to be Closed by the War?*—The *Peking Gazette* sneeringly asks what missionaries have to say to the failure

<sup>1</sup> The Emperor used to be carried to the Altar of Heaven in a State carriage, drawn by elephants. Yuan Shih-kai rode in an armoured motor, driven at great speed, to hinder any attempt to assassinate him. The Emperor was wont to spend the previous night in a pavilion close to the Altar; the President was absent from his palace only an hour.





FORTIFIED DWELLING : YUNGCHUN VALLEY (Exterior).



FORTIFIED DWELLING : YUNGCHUN VALLEY (Interior).



SWATOW GENERAL HOSPITAL : PATIENTS.



KU-PUE CHAPEL (WITH PREACHER AND SOME OF THE SCHOOLBOYS IN THE DOORWAY).  
(Swatow District.)



of Christian civilisation manifest in the spectacle of Christian peoples in deadly conflict with each other. But the missionary appeal to the non-Christian man or woman never rested on the superiority of the West in power, or learning, or civilisation; but on the needs of the human heart and life, and their satisfaction in a God Who loves and seeks to save.

That call to the soul is not affected by the War. The kindly ministrations of the Mission Hospital, the offer of forgiveness of sins and of grace and comfort for life, the peace and hope in the last hours for men and women trusting in Jesus Christ—the War weakens none of these. China praying for peace in Europe does provoke wondering thought. But men in the Far East needing helps and comforts they cannot elsewhere find will not be driven from the Christian Gospel because in Europe there is a dreadful War.

**The Educational Work.**—The Mission Schools, Primary at country stations, Higher Primary and Middle Schools at the Mission centres, have always been an important department of the Mission, an educated Christian community one of its large aims.

Besides being intended to foster intelligence and Christian knowledge in the Christian Church, and to qualify our native Christians for helpful citizenship, they form two ladders: one (Primary and Middle Schools and Theological College) leading up to the preacher's and pastor's life; the other (the Schools and the Anglo-Chinese Colleges) carrying lads ambitious for a professional life to the door of the University.

The Educational Mission helps to fit the youth of the Church for effectively exhibiting the 'full-grown' manhood and womanhood which is the Christian ideal. And it is also a directly Evangelistic agency. Boys and girls from non-Christian homes in increasing numbers seek admission because of the acknowledged influence of a Mission education in the formation of character; non-Christian parents 'risking' their children's conversion to the Christian faith in a Christian school, rather than entrusting them to schools with no religious teaching.

We are told in the Amoy returns how many boys and girls come to the Mission Schools from non-Christian homes, probably in much the same proportion as in our other Mission Fields. The figures are of profound interest. Primary and Middle Schools (boys and girls) and the Anglo-Chinese College have 2,223 pupils, of whom nearly half (1,012) are from non-Christian homes; the largest numbers of non-Christian pupils being in the Primary Schools (829 out of 1,549) and in the Anglo-Chinese College (138 out of 207).

Into a large number of non-Christian families there thus passes a constant flow of Christian knowledge and impressions, certainly of value; while of the non-Christian pupils themselves many become Christians, and almost all of them in their after lives are determined by Christian morals.

The total number under instruction in the Mission Schools and Colleges is, in the Primary Schools, 4,751; in the Middle Schools, 998; in the Anglo-Chinese Colleges, 286; in the Theological Colleges, 71.

The proportion of girls is probably the same in the whole of the Field as in the Amoy district,<sup>1</sup> one-third of the total number of pupils; an interesting fact in its bearing on the future Christian home.

**The Medical Work.**—Thirteen hospitals with 1,154 beds; one dispensary (Rampore Boalia), and the beginning of work in a second dispensary (Shanghang), which will have some in-patient accommodation from the first, a hospital to be built soon.

Two of the thirteen hospitals belong to the Women's Missionary Association (in Chinchew and Swatow), with 128 beds. Two of the hospitals under the Foreign Missions Committee are in Formosa, with 242 beds; one in Bengal (Naogaon), with 26 beds; and eight in China, with 758 beds. The in-patients numbered 15,713. Next to the hospital in-patients in the Mission opportunity were the 3,436 sick people who were visited in their own homes. But to the 53,720 dispensary patients and to the 3,158 seen on itinerations the Christian message is simply and earnestly proclaimed. In all 72,842 sick people were treated, to all of whom Christ was offered. The cost of this great work to the Mission funds was £971. Four of the hospitals and one of the dispensaries are self-supporting. (For further details see the Medical Table.)

**The Native Workers.**—Of the ordained pastors, Mr. Chhi Chheng-kiet, of Kiolai (Changpu district), an earnest and successful Minister, died during 1914. Mr. Tsen Mien-lu, of Thangkhang, and Mr. Heng Liet-kip, of Chaochowfu, resigned after many years' excellent work. The ordained men work faithfully and cheerfully, and some amongst them are able preachers and good and zealous Evangelists.

The native staff includes: Pastors, 56; preachers, 227; teachers, 182; and hospital assistants, 43. Some of the Mission Councils are associating the native pastors in the allocation of the preachers: a forward step in that co-operation of the native Church in the administration and government of the Mission which the missionaries are anxious more and more to grant; the native Church 'increasing' even if the foreign workers 'decrease.'

The weakness of the Mission Primary Schools is the want of any systematic training of teachers. Many of the schools are taught by the station preachers, a quite unsatisfactory arrangement for both sides of such men's work. A week's Teachers' Class is held annually in Wukingfu for the teachers in the Hakka field, distinctly helpful but manifestly insufficient.

In the Amoy district a Christian Teachers' Association has been formed, which should be of assistance in stimulating and guiding its members. The differences of dialect in South China make the establishment of Teachers' Training Colleges exceedingly difficult, no one dialect having

<sup>1</sup> The Christian and non-Christian pupils in the Amoy Girls' Primary Schools are not discriminated. Their total number is 186, probably mostly from Christian homes, since only fifty-five out of 341 girls in the Girls' Higher Primary and Middle Schools are from non-Christian homes.

a large enough constituency to support such a college. As the Mandarin dialect, the spoken language of three-fourths of the Chinese people, becomes more and more widely known even where it is not spoken, Normal Colleges and also Union Medical Colleges will become possible in the South, as they are already in the North of China.

**The Anti-Opium Crusade.**—A large part of China is now free from the opium poppy, and can therefore refuse to receive opium from India. Fuhkien is one of the emancipated provinces, finally in Dr. Preston Maxwell's opinion. He thinks he may for a time have opium-smokers sent to him for cure, but he is turning some of his opium wards to other hospital purposes. His hospital is the Government opium refuge, and also the Government military hospital for the district, payment being made for both services.

Unhappily the stocks of opium accumulated by speculators in Shanghai have not yet been all disposed of, and are to 'hack' their way into the interior. And, worse scandal still, against the remonstrance of the British Ambassador in Peking, the Municipal Council of the Foreign Settlement in Shanghai, largely British, refuses to diminish, has, indeed, multiplied manifold, the number of licensed opium dens; and to these Chinese opium-smokers flock from the native city of Shanghai, in which opium dens have all been closed. But China will soon be rid of the opium vice, a great and wonderful deliverance accomplished by a non-Christian nation.

**Swabue: The Mission of the Young Men and Women.**—The Swabue contributions were £100 more than in 1913. But £92 of that sum was allocated to the W.M.A., under the arrangement of last year, which brought into the circle of Swabue supporters the Fellowships and the Girls' Auxiliary, and has already added a W.M.A. lady (Miss Mary Paton) to the Swabue staff. There is every intention on the part of the increased company of Swabue contributors to have the era of Swabue deficits (last year's, £528) brought to an end, and the Swabue Mission no longer a charge on the general Mission funds.

Mr. and Mrs. Sutherland were at home on furlough during 1914. Dr. Chalmers was alone, except for two or three months which Mr. Douglas James gave to the Swabue stations. Last spring Dr. Chalmers was married to Miss Gillhespy, so bringing another devoted missionary to Swabue. Miss Gillhespy had given fine service as a W.M.A. worker in Chaochowfu before passing to her new home. Mr. and Mrs. Sutherland are back from furlough, accompanied by Mrs. Grant (Mrs. Sutherland's mother), and with the addition of Mrs. Chalmers and Miss Paton the Swabue Mission is stronger than it has ever been before.

Mr. Sutherland delighted the Queen's Hall Missionary Meeting last year with a charming account of the preachers in the Swabue district. His hearers will not soon forget the preacher whose sermon on the great text, 'It is finished,' was (Mr. Sutherland said) the finest piece of oratory he had ever heard, and who begged to be sent, if possible, to a station where sweet potatoes could be

had, unable from his meagre salary to afford rice at every meal and wishing to be where he could get the cheaper food. Memorable also was the story of the 'poor' preacher (poor in another sense) under whose preaching, if not brilliant yet earnest, his congregation increased.

Dr. Whyte paid a visit to Swabue and tells that there were as many as 270 out-patients coming in a single day, and that the 60 beds in the hospital had had to be largely supplemented by putting beds in the hospital chapel. 'To see Dr. Chalmers at work, patient, painstaking, efficient, is to realise the value of the Swabue Mission Hospital. One hears of villages from which all the opium-smokers have come to the hospital to be cured of the vice, and after the month's treatment, on which the doctor so wisely insists, they return to their homes, not only with the habit broken and the craving banished, but in many cases with troublesome, painful symptoms, for the alleviation of which they had begun opium-smoking, relieved also.' It is a Mission worthy of the enthusiastic support by sympathy, prayer, and gifts of the young manhood and womanhood of the Church. (For the Swabue medical figures see the Medical Table.)

**Formosa : The Children's Mission.** — The communicant membership of the Formosa Mission has passed another milestone, numbering now 4,050. Their givings for their own churches and for their Home Mission amounted last year to £2,800, £500 more than the boys and girls at home raised for the Formosa work. The missionaries and the Committee greatly desire to begin work amongst the 30,000 of a friendly aboriginal tribe (the A-Mi) on the east coast, to whom the Gospel has not yet gone.

If the 82,000 scholars in our Sunday Schools were each to give just a penny every month for their own Mission, that new work could be begun, even during the European War. By the Tainan doctors (Drs. Maxwell and Gushue-Taylor) 14,144 sick people were treated in the Tainan Hospital or in their own homes and on itinerations, and 8,752 in the Shoka Hospital or in their own homes by Dr. Landsborough—a great Christ-like ministry which wins many for the Christian Faith. Both hospitals are self-supporting.

A new High School is about to be built in Tainan, for which the native Christians, and also (if the Japanese authorities grant permission) non-Christian Chinese, have promised large donations.

Mr. Campbell, our senior missionary, now forty-three years on the Field, began long ago and still continues a fruitful work amongst the blind.

Presbyterians (ourselves, the Canadian Presbyterian Church, and the Japanese Presbyterian Church) have the Christianising of the island to themselves. The Japanese authorities are friendly, the people ready to listen. The Mission has been wonderfully successful. It may well catch the hearts of our boys and girls.

**The Singapore Mission.**—Two streams of Chinese migration meet in Singapore : (1) As many as 150,000 come down annually from





A HAKKA BOAT SAILING UP STREAM. Taken from the Samhopa "launch."



ONE OF THE NEW PETROL LAUNCHES PLYING BETWEEN CHAOCHOWFU AND SAMHOPA  
They have little 2-berth cabins for sleeping in.

[To face page 10.]





TAKOW: Note Bamboo rafts hauled up on shore. The waves in front form the outer sea; away beyond the sand spit you can see the lagoon and the shore on the opposite side.



RAMPORE BOALIA PREACHER'S DAUGHTER AND HER HUSBAND, A WELL-TO-DO LANDHOLDER.

China, many of whom remain in Singapore, where Chinese coolies do the most laborious work and Chinese merchants are the richest men in the island. But many thousands of the immigrants pass on to Johore, the Federated Malay States, Penang, Sumatra, Java, and the other islands of the Malay Archipelago. (2) 100,000 Chinese sail from Singapore every year back to their own land—Singapore Chinese and Chinese from other places in Malaysia who have amassed some riches (a few hundred dollars) and go home to tell how they have fared, and to beget in others the traveller's passion.

Of these two armies of Chinese, a large proportion belong to our South China fields, some of them Christians from our own churches, with a claim on us for Christian ordinances. And if the non-Christian Chinese from the districts in China which we occupy remain unevangelised in their exile they are harder to win because of their contact with the West.

Mr. Cook has for more than thirty years been a faithful and successful labourer amongst the migrating Chinese. Mr. Murray's field is the 40,000 settled Malay-speaking Chinese of Singapore, an influential section of the population. His Baba congregation grows in numbers and in zeal. In the thirteen stations of the Mission in the island and in the Johore Sultanate there are 379 communicant members, whose Christian givings last year amounted to £470, an average per member of nearly 25s.

**The Rajshahi Mission.** — It is our only non-Chinese Mission; in Bengal, 130 miles up the Ganges from Calcutta. The people of the Rajshahi district (a million in number, the majority Moham-medans) give the workers (men and women) a ready welcome.

The W.M.A. ladies have a good school in Rampore Boalia, and have access to many zenanas. The students in Government schools in Rampore Boalia were carried away for a while by the anti-British Swadeshi movement. Wise concessions to Indian demands and the King-Emperor's visit to India have satisfied the people of India, and Rajshahi has shared in the outburst of loyalty evoked all over India by the war. 'The war is not affecting our work,' Mr. Hamilton says. 'The people here are as loyal to the Empire as anywhere in India.' And now the students come freely to their Bible Class and the Sunday evening service in the Mission Hall in the town.

The Naogaon Hospital dealt with 2,888 sick folk in 1914 (in-patients and dispensary patients). Dr. Morison had, besides, 247 patients in their own homes and in various campings-out during the year. The dispensary patients in Rampore Boalia, where simple ailments were treated by a capable native assistant, numbered 3,953. There are 110 boys and girls in the Rajshahi Mission Schools.

The Committee is pledged to give to each of the missionaries, Mr. Hamilton, at Rampore Boalia, and Dr. Morison, at Naogaon, a ministerial colleague, so soon as men can be found. The Mission cannot adequately occupy the large district assigned to it with the present staff.

**The Missionaries' Magazine Club.**—The Club continues its much-appreciated service under the energetic management of Mr. Thomas Carter, Jun. (Dene View, Heaton Road, Newcastle-on-Tyne), who will be glad to enrol new members. Anyone willing to undertake to send to a missionary any readable periodical, weekly journal, monthly magazine, or quarterly review, Mr. Carter will supply with the name and address of a missionary who will welcome the kindly gift.

**The 'Amalgamation' Proposals.**—The two Mission Committees (the Foreign Missions Committee and the W.M.A. Committee) have resolved to ask the Synod to postpone any decision regarding the proposals for linking together more closely both sides of our Foreign Mission work, believing that, at any rate during the war, it would be inexpedient to press to an issue a question on which there still exists considerable difference of opinion throughout the Church. Probably this view will commend itself to the Synod, as it has been urged also by several of the Presbyteries.

### AMOY DISTRICT.

*(Including the Stations superintended by the Missionaries resident at the centres, Amoy, Yungchun, Chinchew, and Changpu.)*

Our second Missionary, a Mission doctor, was sent to Amoy in 1850. The American Reformed Church began its Amoy work in 1842, followed in 1844 by the London Missionary Society.

The Amoy district (18,000 square miles; population, three or four millions) is divided between the three Protestant Missions—American Reformed, London Missionary Society, and our own. The city of Amoy (150,000 inhabitants) is on the island of Haimun, at the mouth of the Dragon River. The Mission colleges, schools, Mission houses, and the residences of the foreign community are on the small island of Kolongsu.

#### I.—AMOY.

**The Mission Staff.**—Rev. George M. Wales and Mrs. Wales; Rev. James Beattie, M.A., and Mrs. Beattie<sup>1</sup>; Rev. H. W. Oldham; Mr. H. F. Rankin, F.E.I.S. (Anglo-Chinese College), and Mrs. Rankin; Mr. H. J. P. Anderson, M.A. (Anglo-Chinese College), and Mrs. Anderson; Misses Macgregor, Symington, Noltenius, Davis.

**Ordained Chinese Ministers.**—Revs. Kho Seng-iam, of Chi-bay (or Kim-chi); Iu Hwai-tek, of Emung-kang (a suburb of Amoy); Tan Khun-choan, of Chioh-chi; Tan Khe-hong, late of Kiolai, with Ng Sit-teng

<sup>1</sup> It is not yet decided at which of the Amoy centres Mr. Beattie is to be located when he returns to China.

and Lim Un-jin, now pastors of American Reformed Churches in Amoy City, and Ngo Khun, now employed as a preacher.

### The Decade, 1905-1914.

	MISSIONARIES					Pastorates	Other Congregations	Communicant Members	Preachers	Christian Givings	Average per Member
	MEN			WOMEN							
	Ministerial	Educational	Medical	Medical	Other Workers						
1905	8	2	3	2	14	17	70	2,435	41	10,221	4 $\frac{1}{2}$
1914	8	4	4	2	15	25	77	2,558	58	17,641	7

In explanation of these figures two remarks should be made. (1) Of the ministerial Missionaries in each of the two years, one is an educational Missionary, with little or no time for pastoral or evangelistic work. (2) The increase in the communicant membership in the ten years has really been much more than appears. Through a misunderstanding on the part of the Chinese pastors, for several years before 1905 there had been no 'purging' of the communion rolls. So soon as that was discovered rolls began to be revised, 360 names were struck off in one year and the process of 'purging' continued for three or four years, until it had been accomplished in all the Congregations. The real membership in 1905 cannot have been more than 2,000; and the increase since then has been normal.

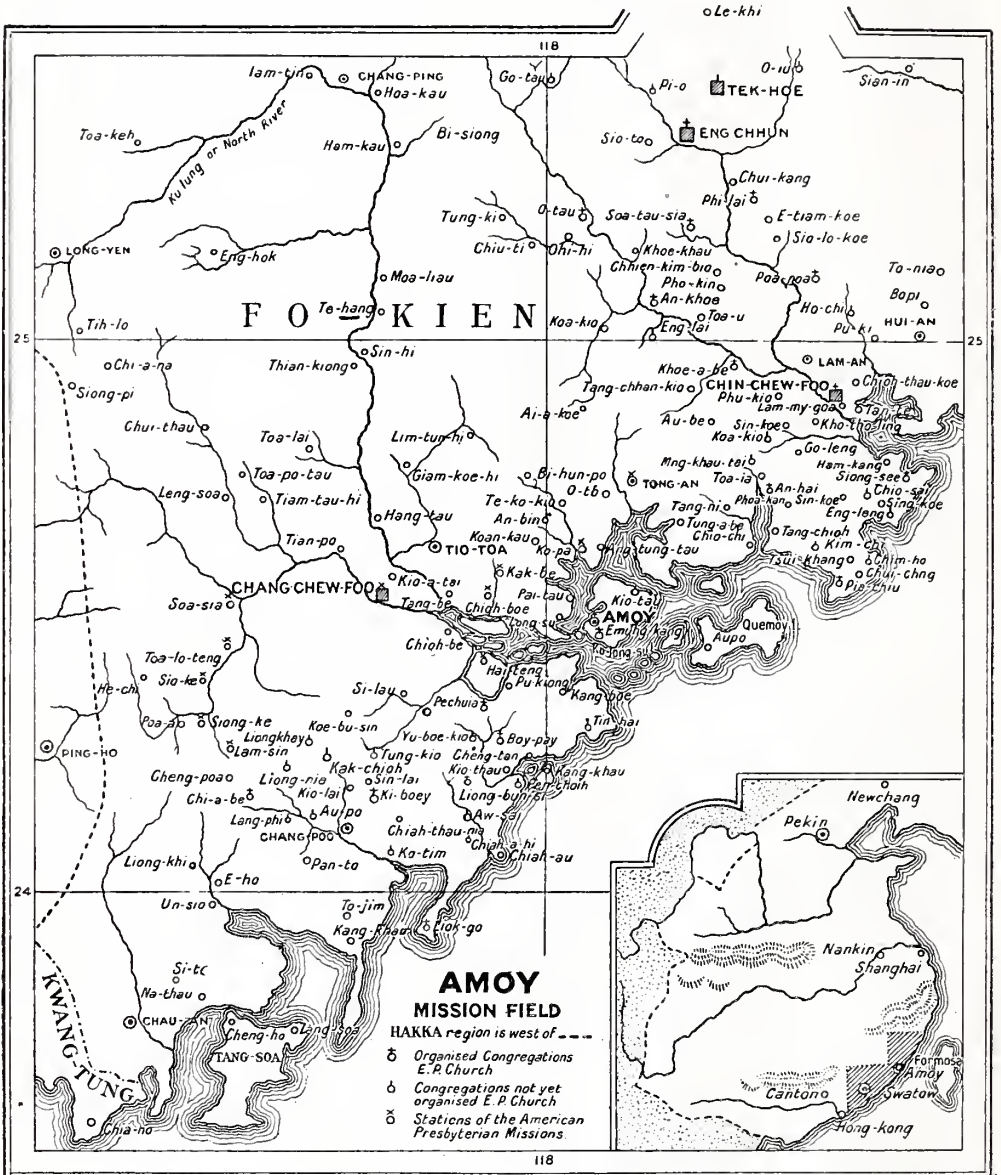
In 1905 the Amoy section of the Report says that an important piece of work was then in contemplation, the revision of the Scriptures in the Amoy vernacular, in the first edition of which our Missionaries had taken a large share, more than twenty years before.

The revision of the New Testament was begun soon after, and has now been carried through to the end by Mr. Barclay, of Formosa. In the earlier year plague, trouble with Roman Catholics, persecution, clan fights, were seriously retarding the Mission work. Pechuia, a hallowed spot in the Mission, because there Mr. Burns had his first baptisms, had had no accessions during the year. The Amoy field was in need of a revived Church, and a revival movement had begun. From another revival campaign late in 1914 great gains are hoped for in numbers and in increased knowledge of Christian truth and earnestness.

**Proposed General Assembly.**—Mr. Wales was a delegate from the Amoy Synod to the Federal Council of the Presbyterian Church of China, which met last May in Tsinanfu, the capital of the Province of Shantung. The main business was the proposal to substitute a General Assembly with the powers of a Supreme Court for the Federal Council, which has no executive or legislative authority.



The great distances in China, the difficulties of transit and the differences of dialect have hitherto hindered this consummation of Presbyterian Union. These difficulties and hindrances are still serious in South China; not so much felt in the North, where Mandarin is spoken every-



where and there are facilities of travel by rail and river. The question was referred to Presbyteries. The Federal Council meets in May, 1915, and will proceed to complete the Presbyterian organisation, if the returns from Presbyteries indicate a general approval.



In the Amoy district there is a hopeful movement, originated by the Chinese Christians, for the union of Presbyterian and Congregational Churches. So it was in South India, and there, such a union having been effected, the Presbyterian Churches, being united with Congregational Churches, stand out of the Presbyterian Church of India. The union of forces in Amoy may in the same way lead to the withdrawal of Amoy Presbyterians from the Presbyterian Church of China.

**The Evangelistic Campaign.**—It covered the whole Province of Fukkien, all the Protestant Missions of the Province co-operating.

The campaign began with meetings in Amoy, successful beyond all expectation. Large numbers were gathered into Bible classes. The Training School for Workers, which preceded the evangelistic meetings and was attended by many of our pastors and preachers, should give a stimulus to our Station work.

**The Amoy Churches.**—The *Ha-kang (Emung-kang)* Church energetically followed up the evangelistic meetings, 99 people brought into Bible classes, 'a promising body on which to work, and the pastor, Mr. Lu Hwai-tek, hot on the trail,' Mr. Oldham giving much help. 'The most interesting inquirer is a Buddhist priest, who has already given up all his books and accessories of worship, including his yellow robe, which means a final severance from his office.'

*Chio-chi* Church is in difficulties. An unsuitable school teacher caused trouble. The *Ha-kang* Church came to the rescue with financial help, and the loan of one of their own teachers.

*Kim-chi* is a prosperous and vigorous Church. At its own expense it has opened a new Station, *O-chhu*, three miles away, setting up there a boys' and a girls' school and supporting a preacher. Clan fights round about *O-chhu* impede its progress. 'I have never seen,' Mr. Wales says, 'such barbed-wire entanglements as they had in this neighbourhood. Modern weapons instead of their own flintlocks make these feuds formidable affairs. On Sundays Church members and senior schoolboys take it in turn to go to this chapel from *Kim-chi* and help in the work there.'

*Kim-chi* followed up the Amoy evangelistic meetings by special services of its own, first in *Kim-chi*, and then, at intervals of a month, in the other Stations of the pastorate. Church members on the Monday went round advertising the meetings, and on Tuesday and Wednesday brought men and women to the meetings; the morning meetings for women, the afternoon meetings for men. The women's meetings were specially well attended. The cards promising to study the Bible were signed by 38 people from 14 different villages. There is someone in each of these villages to keep in touch with these inquirers, and there is good hope of some permanent result.

*Chui-chng*, another *Kim-chi* out-station, has a good boys' school and a girls' school run by themselves, 'of which they are quite proud.'

In the Kim-chi district there are many heads of firms doing business in Manila, and a great number of their employees in Manila belong to Kim-chi. The Manila connection shows itself 'in many large modified-foreign-style houses.'

**The Union Theological College.**—The Theological College reopened on a new basis last spring. The standard required for entrance was made higher than in previous years, and the foreign teaching staff was strengthened, each of the three co-operating Missions supplying one teacher.

Six students entered, two of them from the Anglo-Chinese College. The teaching during the year has been given mainly by Messrs. Warnshuis, Brown, and Oldham, assisted by a Chinese teacher, Mr. Wong. Mr. Renskers, of the A.R.C.M., also gave kind assistance. Towards the end of the first term Mr. Warnshuis was elected Secretary to the Eddy campaign in Amoy, and Mr. Rankin and Mr. H. J. P. Anderson took over the teaching of English in the second term. The students have given assistance throughout the Session in the Hope Hospital, conducting the daily afternoon service for men patients. They also helped in the Eddy campaign, acting as ushers and personal workers. The College classes were suspended for a week, and the students lived during the Mission along with the pastors and preachers from the country districts who had come to attend the Eddy meetings.

**The Anglo - Chinese College.**—As regards the numbers of students, the quality of the teaching staff, and the general progress of the work, the year 1914 has been the most satisfactory and successful in the history of the institution. The total enrolment of students for the year is 208, which is a record.

Discipline in the school has been excellent. The Swatow contingent—upwards of twenty in all—has behaved in an exemplary manner, and this is in great part due to the good influence of one of their number, a member of a Baptist family in Kit-Yang. He is in his sixth year, and will (D.V.) 'graduate' a year hence. 'I am quite sure that many in the Homeland would be delighted to help such a man as this through a University course in Britain or in Hong Kong. He is one of the leaders in the Y.M.C.A. and a teacher in the Sunday school.'

'There are two Japanese students this year, both diligent workers and very good lads. The case of a Eurasian lad is of interest. His surname is unknown to us, and he is on the register as Jack. When he came to us three years ago his mother, who is Chinese, argued that although he could not speak her language he might be persuaded to speak English, which was his father's language. His first year was a hopeless failure; no sound produced the slightest impression upon Jack. He was a deaf mute; but his mother sent him along again the second year, although the teacher protested that it was a waste of time and money. I suggested lip-training, but the teacher couldn't understand the principle of it, and not till the beginning of this year, when a new teacher was put in charge of that class, and the mother persisted in bringing Jack, that his case was taken up seriously. He began to produce sounds—sometimes weird enough—in March, and now he is

able to read and say a few words in conversation. His enunciation is quite good, and his answers to questions give evidence of fair intelligence. He must remain in the preparatory class, but the sweet smile that brightens up his face when he knows he is making some progress is quite enough to repay one's endeavours on his behalf.'

'We are anxious as early as possible to establish a connection between our College and the Hong Kong University. Sir Charles Eliot, Principal of the University, has written us to say that he is anxiously looking to our College to become one of their chief sources of supply. Good reports have just come to hand of the two students in Edinburgh University, one in Medicine and the other in Agriculture.'

There are fourteen Chinese teachers.

Mr. Oldham, Mr. Phillips (L.M.S.), and Mrs. Rankin gave assistance in teaching.

**Bible Study.**—As a direct result of the evangelistic meetings recently held in Amoy by Mr. Eddy, classes have been formed for Bible study. The classes meet from 2 to 3 on Sunday afternoons, and about fifty lads attended the first meeting.

There are now 108 enrolled, and eight classes have been formed. It is interesting to note that three of the ordinary school teachers are among the students in this Sunday school, and two of the ordinary school students are teachers.

**Talmage College (formerly known as Union Middle School).**—The English Presbyterian Mission had thirteen students in the school this year, of whom three are in the fifth or top class, three in the fourth class, one in the third class, and six in the second class. There were no entrants in the first year, as the E.P.M. boys now go to Chinchew. The total number of boys in the College was fifty-four in the first term and fifty-two in the second term.

The past year has been one of unprecedented good conduct among the students. There has been no call for administrative action regarding discipline, and the students have shown sincere application to study.

Messrs. Warnshuis and Renskers, with Mr. and Mrs. Pitcher of the American Mission, and Messrs. Brown and Phillips, with Mrs. Brown of the L.M.S., have taken part in the teaching. There have also been seven Chinese teachers. Special praise must be given to Mr. Hung for the work done in his department of chemistry, mathematics, and astronomy. He has been handicapped, however, by the lack of an astronomical telescope.

'The Christian Endeavour Society has been changed into a Y.M.C.A. In this way the students are brought into touch with other College associations and are able to enjoy the helpful visits of some of the National Y.M.C.A. secretaries. Mr. Petters and Dr. Taylor have both visited the College this year. Then, in addition, a stimulating Conference was held last summer in Swatow. The students have planned some social service in the visiting of the hospital and helping in a night school. There is a Committee of Bible Study also, and the senior students conduct evening prayers in the chapel. Mrs. Pitcher has conducted an English Bible Class on Sunday mornings, which has proved enjoyable and helpful. The Eddy campaign and Mr. Ding Li Mei's visits left a deep impression upon the students. A number of them

acted as ushers at the meetings, and some are now engaged in conducting Bible classes amongst inquirers. All the students have taken an open stand for Christianity. This is the first time we have been able to report such a religious condition.

‘Five students expect to receive diplomas at the end of this year. They go out better equipped, we have reason to believe, than any of their predecessors.’

Kindergartens in the Amoy region had 415 pupils; Primary Boys’ Schools, 1,134; Girls’ Primary Schools, 186; Girls’ Higher Primary and Middle Schools, 347. There are also three Women’s Schools with 55 pupils, an important contribution to the creation of the true Christian home.

## II. YUNGCHUN.

**The Mission Staff.**—Rev. William Short, B.D.<sup>1</sup>; Dr. Preston Maxwell and Mrs. Maxwell; Misses Ross, Ewing, J. Ewing.

To Yungchun (10,000 inhabitants) the first resident Missionary, Dr. Cross, was sent out in 1893.

**Ordained Chinese Ministers.**—Revs. Lo-ma-kho (or Mark Low), of Yungchun; Lim Iap Pi-khian, of Pi-aw; and Lim Chiam-to, of Si-san.

Dr. Maxwell’s ten years in Yungchun<sup>2</sup> coincide with the decade reviewed in this Report. Ten years ago the Yungchun district had only one pastorate, ‘slowly emerging from a grave crisis’—a big quarrel and a serious secession. The Church is now knit together again, and the secession has melted away. Two daughter Churches have hived off from the Yungchun Church, forming the Pi-aw and the Si-san pastorates. The senior pastor in the Yungchun district is Mr. Lim Chiam-to, of Si-san, an energetic man, who has succeeded in getting work begun in Am-tay and in several other places. The last Yungchun pastor persisted in meddling with law cases, and ultimately had to be suspended from the ministry, and once again the Church was seriously disturbed.

The new pastor, the Rev. Mark Low,<sup>3</sup> at one time the Yungchun hospital preacher, is rallying the Congregation, the transepts of the church, walled off for years, have had to be opened up again, and in the Congregation are many new and old hospital patients and their friends. A difficulty hindering full Church membership, arising out of non-Christian relationship, not infrequently occurs. Here is an example. An influential Yungchun man has long been a regular worshipper, but has never become a Church member

<sup>1</sup> Mr. Short went up to Yungchun from Chinchew at the end of the Mission year. Dr. Maxwell has welcomed him with joy—a colleague at last after weary years, during which all the work has been on his shoulders.

<sup>2</sup> He went out in 1899, but for five years was stationed in Changpu.

<sup>3</sup> In Chinese names of persons the surname comes first, and this pastor, ordained in 1913, was described in Chinese fashion as Rev. Lo-ma-kho. Dr. Maxwell gives his name in the Western fashion, a sign of the New China.



because he had a secondary wife. She has just died, and he is now applying for baptism.

In recent years several of the elders, deacons, and members have been cut down by plague, one of the deacons 'the finest Christian Chinaman' Dr. Maxwell has ever known. Many of the Christians live away in the hills far from any church. Gospel portions in large numbers and much other Romanised Christian literature<sup>1</sup> have been circulated by colporteurs.

Chinese scholars affect to despise Romanised books. Christians also, infected with this contempt, and not able to read 'Character' books, are in many cases only half-grown. An indiscreet elder and his wife caused trouble in and beyond the Yungchun Church, ending in an anti-Christian riot and the burning of the church door. But a friendly magistrate intervened, and the quarrel ended.

**The Medical Work.**—In-patients, 1,400; out-patients (including 462 sick folk seen in their own homes and on itinerations), 4,262; total individual patients, 5,662. Operations: General and eye, 432; obstetric and gynæcological, 15; dental, 312. Inoculations, injections, and vaccinations, 904; operations with anæsthetics, 403; opium smokers treated, 203; hospital beds, 130. The hospital is self-supporting.

Organised brigandage and local feuds in the Yungchun district have hindered sick folk from coming to the Mission Hospital.

On the other hand, these disturbances have given the hospital many patients, wounded and sick soldiers, and men wounded in the local fights. 'We have become the military hospital for the district. At one time we had a number of soldiers down with a contagious eye affection. At another time we supplied a large number of field dressings, and we have removed not a few bullets from various portions of the body. Nearly all the bullets used by the brigands are of lead and flatten out almost like expanding bullets.'

The hospital is also the official Opium Refuge. Fuhkien Province is now declared to be clear of the opium poppy, and so no longer required to receive Indian opium. 'There has been a vast diminution in the number of opium smokers.' Towards the end of the year some opium wards, no longer required for this purpose, were occupied by ordinary patients. 'There will never be the same demand as before for opium wards. For this God be praised!'

By the generous kindness of Home friends an *x-ray* installation has been provided. It has often located bullets and enabled them to be removed. Being the only installation of the kind in Fuhkien it has been naturally an object of great interest. The Yungchun magistrate came to see it when a wounded soldier was under examination. 'In one or two cases the immediate results of *x-ray* treatment of irremovable malignant tumours have been very striking.'

<sup>1</sup> Romanised books are printed in our letters and not in the difficult Chinese characters.

Hospital servants have been difficult to obtain, because of good harvests and the shortage of labour due to plague. Because of the European War some drugs cannot be obtained at all; others are doubled, and more than doubled, in price. Quinine a year ago was selling at 1s. per ounce. Now it costs between 3s. and 4s. per ounce.

The steady increase in the number of patients would require a second assistant, who, however, has been sought in vain. Any man worth having can make far more in private practice than the hospital can afford, while the work of the hospital is very arduous. The Committee gave a grant of £50 towards the estimated cost (£100) of a house for the chief hospital assistant. The increased price of materials and labour added considerably to the cost. But the deficiency has been met, largely by a gift of £60 from a grateful patient, Mr. Ong Un.

Two of Dr. Maxwell's students have finished the hospital curriculum and gone out into private practice, and are doing well. Dr. Maxwell, along with his brother from Tainan, visited three of his old students now in practice not far from the Toa-Bo Mountain Sanatorium, where the Missionaries often go for the summer rest. The two Missionaries had a warm welcome.

Two of the three ex-students are very able men, and use habitually in their practice anti-plague vaccine, salvarsan, and emetine hydrochloride (the new drug for dysentery). 'The day I was leaving Toa-Bo, a young man came down to consult me about chronic dysentery of several years' standing. He received treatment and a note to another of our old students, in which I directed regular injections of emetine hydrochloride. In a short time the man was well. Shortly after a countryman came into this doctor's shop and said that his father was dying of dysentery. The coffin had been bought and the grave-clothes laid out, and they expected the funeral to take place in a day or two. The doctor told him of the new medicine, and was invited to go and try it. Seven injections sufficed for a cure, and the coffin and grave-clothes have been put away. Naturally the fame of the new cure has gone round that neighbourhood.'

The evangelistic value of the medical work is continually seen. Large numbers of the old patients come regularly to Church, and the Sunday afternoon service taken by the doctor and his assistant is as a rule crowded. At a place he visited, 1,000 feet higher than Yungchun, Dr. Maxwell treated many patients, and found a ready reception for the Message.

For some years many have been coming to the hospital from this district. A priest from a celebrated temple near came for anti-opium treatment, went back cured, and then brought in thirteen others for the same cure. There are now there fourteen people seeking admission to the Church. An ex-patient, now in Japan, knows the Bible well and declares himself openly to be a Christian. His boy is at the Mission School and his sister regularly attends the Sunday services.

The bands of robbers, who for two years have been harrying the district north of our Yungchun field, are still at large. Methodist Episcopal Churches have suffered much from their depredations, and our people have often been alarmed. A strong, settled Government has not yet been established in South China.

### III. CHINCHEW.

**The Mission Staff**—Rev. Alan S. M. Anderson, M.A.; Rev. George McCahon, M.A.; Dr. and Mrs. Montgomery; Mr. Reginald A. Rogers, M.A.; Mr. L. Kingsley Underhill, B.A.; Misses Ramsay, Duncan, MacArthur, McKay; Drs. Edith Bryson and Louisa G. Thacker.

In 1859 Dr. Carstairs Douglas paid the first Missionary visit to Chinchew (300,000 inhabitants, a city of literary fame). In 1866 the Anhai Church opened a preaching hall in the city. In 1881 Dr. David Grant settled in Chinchew.

**Ordained Chinese Ministers.**—Revs. Kho Tsui-hong, of South Street, Chinchew; Ngo Hong-pho, of West Street, Chinchew; Si Kiet-siong, of Siong-see; Kho Sek-hui, of Eng-sek; Tiu Soan-chhai, of An-khoe; Ngo A-siu, of Phoa-noa; Ngo Peng-iam, of Khoe-be; Ng Jit-chheng, of Anhai.

**The Stations.**—‘With a plentiful supply of mountains,’ Mr. Alan Anderson says, ‘and no railways, some parts of the Chinchew district, covering most of three large counties, are difficult to reach, the furthest off station five days’ journey from the city.’ Mr. Anderson and Mr. Rogers did what station visiting was possible along with their work in the Boys’ Schools. But some stations have not seen a Missionary for several years. A successor to Mr. Campbell Brown has at last been sent out, Mr. McCahon. ‘Mr. Brown’s devoted work,’ says Mr. Rogers, ‘has left its mark in the hearts of the Chinese.’

Tsu-po-koe, outside the South Gate of Chinchew, is prospering under an excellent preacher, Mr. Ng U-tin. Successful evangelistic campaigns have been conducted by the ordained pastors, going out with their preachers for several days; preaching in the streets of the villages and selling Gospels, holding services in the churches, and meetings for women. One of the An-khoe out-stations, Chiu-ti, though without a resident preacher, has built a new church without help from the Mission. The new Minister of Khoe-be, Mr. Ngo Peng-iam (son of Mr. Ngo Hong-pho, the earnest and successful pastor of the Chinchew West Street Church), is an able preacher, with evangelistic zeal. With help from the Committee his people have given him a manse.

**Special Evangelistic Services** were held in November, covering the chief towns in the Province of Fuhkien, beginning at Amoy, ending at Chinchew, all the Fuhkien Protestant Missions uniting.

Speakers from a distance were secured, amongst them such noted evangelists as Mr. Sherwood Eddy and Mr. Ding Li Mei. Heavy rains hurt the Chinchew meetings, but over 200 men and 100 women signed cards promising to study the Bible. Stirred up by the meetings, 'the women of the Church,' Mr. Rogers says, 'have set themselves very definitely to reach their neighbours. Once a month, instead of the weekly prayer meeting, each woman endeavours to bring her neighbours to Church, and the addresses on these occasions are adapted to the visitors' meagre comprehension of Christian truth.'

**The Bible School.**—The Bible School has been carried on, as last year, in the South Street Church premises. The new building will be ready for use at the beginning of the next session. The spring term opened with five of last year's regular students in residence, five others being allowed to read with the first class on trial. Three men were employed during the summer in colportage work.

The teaching has been done by the Rev. Ko Tsui-hong and Mr. Chhoa Thien Seng, with a teacher of Chinese classics. For a part of the autumn term the students were taught physical drill and Mandarin, the expense being no charge to the Mission.

Three, or sometimes four, of the students have had regular Sunday preaching work, and all of them acted as ushers through the evangelistic meetings in November.

The School has been handicapped this year, as in recent years, by the absence of any ordained Missionary in the Chinchew region able to help in its teaching and administration and in general evangelistic work.

It was a very great disappointment to the staff and students that Mr. Thompson was unable to come and take up the work of supervising and helping in the School, and it is the earnest hope of all concerned that an ordained Missionary qualified to help in this way may immediately be appointed to the Chinchew field.

**Westminster College School.**—The present year will be remembered as the year when the 'Middle' School moved into the new buildings erected on the land bought from the Chinese Government in the year of the Revolution. They have proved very satisfactory, though a large hall will be required if the School should grow to any extent. There are at present four class-rooms, the largest of which is used also for morning and evening worship, or any other meeting of the whole School. There are also on the ground floor a science laboratory and a dining-room, the upper floor being entirely given to bedrooms. Accommodation is thus provided within the School for some sixty boys, and it is not expected that the number of boarders will exceed this figure for some time to come. A space immediately in front of the main block has been laid with Portland cement for physical drill and playground. In front of the playground is the football field, the old Government drill-ground having been levelled and re-turfed for the modest sum of £20.



'The general work and standard of the School has been, we believe, satisfactory. It is difficult, however, to retain boys in the higher standards. Many of them are poor, and cannot give the time required to reach the end of the course, while others have actually to be encouraged to leave, to act as teachers in the Elementary Schools at the country churches, or to enter the hospitals as students.'

'There have been only four boys in the third class of the "Middle" School, five in the second, and ten in the first. The fourth class of the Higher Primary School has been accommodated along with the "Middle" School proper in the new buildings. There has also been a class of six boys taking most of their work with this class, but needing special coaching in English to bring them up to the standard of entrance to our Secondary School.'

During the spring term most of the English was taught by Mr. Rogers, who also took a class in general history. Mr. Short taught three hours English a week and two hours drawing. Mr. Underhill taught chemistry to two classes, and physics and mathematics were taught by Mr. Anderson. When Mr. Rogers left on furlough and Mr. Short for Yungchun, it became necessary to engage a Chinese master to teach most of the mathematics and physics. The standard of Chinese scholarship was highly commented on by the examiners at the end of last term, one of them being the President of the Educational Association of the district.

'The spiritual side of the work is dependent (1) on the daily worship with which each day begins, and (2) on the students' own Christian Association, with its various activities, including Bible Study Circles and some Sunday-school work among the junior boys. Four students were chosen by the Association and sent as delegates to a College Y.M.C.A. Conference at Swatow during the summer holidays, half the expenses being borne by the boys and half by ourselves.'

'We had the advantage this term of two addresses in School from the Rev. Ding Li Mei, and a number of boys professed to give themselves to Christ, some of whom at any rate, we believe, really made intelligent and sincere decisions.'

Four boys in the second class and six in the first class have held the special scholarships for students preparing for Church work.

'There has been drill three mornings and two afternoons a week regularly throughout the term. Football and other games have been organised and pursued with some keenness.'

**The Lower School.**—1914 was the first year that the Upper and Lower Schools have been separated. The Lower School has virtually consisted of the Lower Primary School and the bottom three classes in the Upper Primary. Coincident with this change, the Upper and Lower Primary Schools were brought under the authority of a single housemaster. In the summer Mr. Rogers left for his furlough, and the School passed into the hands of Mr. Underhill.

The first part of the year may be said to have been successful in every way. The number of boys was over 140, which constitutes a maximum for the School. The whole spirit and discipline of the School were good. The autumn term has necessarily been rather unsettled,

owing to the change of hands, and Mr. Underhill has, moreover, found himself constantly handicapped by the fact that his linguistic powers are as yet but of two years' development.

At the beginning of the year Mr. Rogers was fortunate in engaging the services of a Christian teacher of Chinese books, and there has been no change of importance among the teachers throughout the year. The number of pupils during the autumn term was considerably less than in the spring. A decrease in the latter half of the year is, however, usual.

Some of the boys have at times displayed a restive and slightly unmannerly spirit, but later this has been absent, and a nice spirit has been shown throughout the School.

'As a result of Pastor Ding's visit, fourteen or fifteen of our elder boys have formed a Bible class. These boys are nearly all thoroughly good boys, and they will before long be taking the definite step of joining the Church of Christ.

'The sports life of the whole School is steadily growing. The football of the Lower School is organised by one of our young Christian teachers. The game of volley ball, newly introduced, is also becoming very popular.

'Drill in the mornings and on two or three evenings a week has been quite keenly taken up by the boys.

'As this Report was necessarily written before the final examinations, it is not possible to report upon the scholarship of the boys for the whole year, save that in a general way it may be considered satisfactory.'

**The Medical Work.**—In-patients, 917; out-patients (including 556 sick folk seen in their own homes), 3,348; total individual patients, 4,265. Operations: General, 419; dental, 64; hospital beds, 90. The hospital cost the Mission £81.

Dr. Montgomery had only been a few weeks in Chinchew when the Mission Year ended, the hospital during the rest of the year having been in the care of Mr. Yap Sin-hun, an old and valued student of Dr. Paton; the hospital preacher, a good worker, looking well after the hospital finance. 'Remembering that for part of the year Mr. Yap had only the assistance of three students, and later one assistant and four students, all the students being junior men, the prosperous state of the hospital in his hands is all the more praiseworthy.' A severe plague epidemic in spring brought some hundreds to the hospital to be inoculated. In the early autumn there occurred an epidemic of malignant malaria, which also added many to the patients. In the evangelistic work the two city pastors gave valuable help, conducting the hospital services and frequently visiting in the wards. The Biblewoman helped amongst the women.

Mr. Yap has been called away from the hospital for a time. He was unanimously chosen as the man best able to lead in the large effort made in November to win the better classes for Christ.

A by-product of the Mission has followed the evangelistic services, a social service campaign—lectures on Public Health, Sanitation, Plague, etc., and a house-to-house distribution of literature on such subjects. 'Preventive medicine is practically unknown in China, and we hope that this effort may be productive of good in a land where serious epidemics are so common and so fatal.'



AMOY SCHOOLGIRLS SETTING THE TABLE.  
[Big Jar contains soft-boiled Rice. Sauce has the "kitchen."]



AMOY SCHOOLGIRLS WASHING UP AFTER THE MEAL.





AMOY ANGLO CHINESE COLLEGE: MEN OF COLLEGIATE DEPARTMENT.

MR. RANKIN.

MR. ANDERSON.



AMOY ANGLO CHINESE COLLEGE: THE TEACHING STAFF.



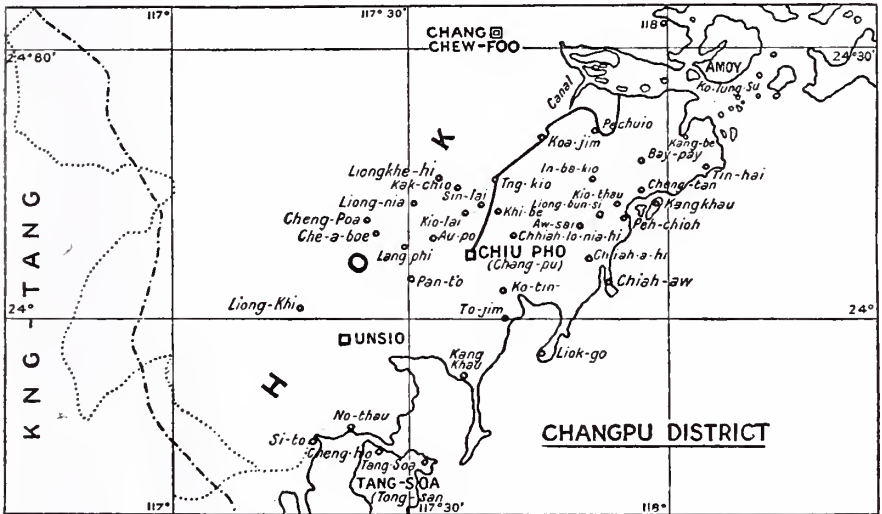
## IV. CHANGPU.

**The Mission Staff.**—Rev. John Watson and Mrs. Watson, Rev. Wm. McKinstry, B.A.; Dr. Lamb and Mrs. Lamb; Misses Mac-lagan, Lecky, Herschell.

To Changpu (20,000 inhabitants, 40 miles south-west from Amoy) a preacher was sent in 1879. In 1889 it became a Mission centre.

**Ordained Chinese Ministers.**—Revs. Ngo Pay, of Changpu; Lim Beng-tek, of Unsio; Ngo Chong-sen, of Gaw-chay; Li Sin-to, of Bay-pay; Iu Un-sin, of Tung-kio; Iu Lok-se, of Khi-bay; Na Ju-khe, of Liong-bun-see; Lim Bun-khiok, of Au-po.

Changpu is rejoicing in two additions to the Mission staff, Mr. McKinstry and Mrs. Lamb. Mrs. Lamb, a daughter of Mr. Watson, is a trained nurse.



**Pastors.**—During the year the Kio-lai pastor died. ‘Young, energetic,’ Mr. Watson says, ‘the son of an elder. His grandfather is a sincere, humble Christian. His people loved and honoured him. They gave this year’s full salary to his widow, besides paying all the expenses connected with the funeral, the grave, and the tombstone.’

The scale of pastors’ stipends calls for revision. Some are paid less than preachers; the stipends fixed perhaps thirty years ago, since which time salaries of preachers and teachers have more than doubled; preachers’ salaries being, besides, paid regularly by the Mission, while the pastors’ stipends, paid by their own Congregations, are not always paid punctually. And so preachers qualified for the larger responsibilities of an ordained pastor’s office sometimes shrink from it. The question is to be raised in Presbyteries and Synod.

**Monthly Meetings of Pastors and Preachers** for Bible study, Conference, and evangelising were regularly held, the time of full moon

being chosen, so that open-air preaching could be carried on after sunset, when the people have leisure. The large audiences were quiet and attentive.

At Aw-sai a deacon's son was reconciled to the Church, against which he had a grudge. 'When his father was dying none of the Christians came to see him, and his heart was wounded.' But the preacher was absent then, and his father being only a few days ill, his illness was not known to the Christians till they heard of his death. Satisfied with the explanation the son returned to worship. In a village near Ko-tin the new hearers meet together for worship and for learning hymns in a room provided by themselves.

Two of the preachers have died of lung disease, a common illness of Chinese students. One of them fell sadly during his last illness.

As he was not recovering, his heathen relatives urged him to pray to the idols. At last he yielded and promised not to worship God any more if the idols healed him. When remonstrated with, he pled the example of Peter. 'Peter also fell, and what was he compared with Peter? It was easy for them to speak. They were not ill as he was. He was continually spitting up blood and wanted to save his life.' He repented before he died.

**The Mission Schools.**—Unsio, Bay-pay, and Kio-thau Schools have done well, the teachers efficient, the children mostly from non-Christian homes. The Unsio School was examined by the Government inspector, who reported that in scholarship, attendance, good manners, and good order it excelled. The Changpu Boarding School has scarcely held its ground.

For some years bursaries were offered to boys ready for the higher classes. There was great competition for the bursaries, which met almost half of the boarding fees. This year there were no bursaries. Difficulties between two of the teachers led to the resignation of a good teacher, through whom (himself not a Christian) boys were got in from non-Christian homes. The Chinese look on drill and physics and drawing as essential to a good education. But there is no provision for these in the Mission School. Mrs. Watson has taught English for two hours daily. She also attends to the school accounts, and has a weekly inspection of the rooms to see that everything is clean and in order. But to make the school a really efficient Higher Grade Primary School a larger staff would be required.

**The State of the District.**—Clan feuds have been frequent. At Na-thau the headman induced the Mandarin by a large bribe to let some brigands in the town go unpunished. The bribe was raised by a forced levy, towards which the Christians refused to contribute. The church was attacked by the heathen, and much damage was done to the Christians' houses and fields. In the end the Christians received compensation (inadequate, however) for their losses, and a promise was engraven on stone that they were not to

be compelled to pay the expenses of clan feuds or similar disturbances.

**Quelling a Rebellion.**—The rebellion was led by a man of the name of Ui-tho, who, at the head of a band of robbers, marched on Changpu at the end of 1913. The rebels were dispersed, but in the spring of 1914 they gathered together again.

Soldiers who went out to attack them returned with two heads and a story of complete victory. But the heads belonged to two infirm men. Ui-tho and his band were still at large plundering wayfarers all round. However, Ui-tho has been killed and his followers finally scattered. The soldiers burnt some houses in Awsai, to which place Ui-tho belonged, one of them the house of a deacon of the Awsai Church of the same surname as the rebels, but having no connection with them. 'A sheet was pasted upon the wall of the Christian man's house, with large letters written by the preacher, saying that the inmate was a Christian. Usually the Mandarins are careful not to burn Christians' houses when out on such expeditions. In this case the placard, if seen, was not heeded. It is doubtful if the deacon will get any compensation.'

**The Opium Poppy.**—'Never so much sown as last year,' but it was all destroyed in the fields. When preaching one day in the market place, Mr. Watson was rudely interrupted again and again by a Buddhist priest. It turned out that he hated the English because he had been twice fined severely for opium smoking, and he blamed them for the drastic action of the authorities.

**The Medical Work.**—In-patients, 563; out-patients (including 245 sick folk seen in their own homes), 1,743; total individual patients, 2,306. Operations: General and eye, 314; inoculations, injections, vaccinations, etc., 353; hospital beds, 60. The hospital is self-supporting.

Dr. Montgomery went up to Chinchew at the end of July, leaving Dr. Lamb in charge of the Changpu hospital.

Three hospital students finished their course in July, well qualified both in theory and in practice. One of them is now Dr. Lamb's assistant. The number of out-patients on some days has exceeded 170, people of all classes, as many as seventy of them being women. 'A large percentage of the patients have diseased eyes. I have recently removed five cataracts within three weeks.' The hospital preacher works well. Besides constantly visiting the wards, he is a great help in the management of the hospital kitchen and in seeing to any necessary repairs.

## SWATOW DISTRICT.

*(Including the stations superintended by the Missionaries resident at Swatow, Chaochowfu, and Swabue.)*

### I. SWATOW.

**The Mission Staff.**—Rev. Dr. Campbell Gibson; Rev. H. F. Wallace, B.D. (Anglo-Chinese College); Rev. T. Campbell Gibson,

M.A.; Rev. J. C. Smith, B.A.; Dr. Lyall and Mrs. Lyall; Dr. Whyte and Mrs. Whyte; Mr. William Paton (Missionary Teacher) and Mrs. Paton; Mr. Alfred W. Edmunds, B.A.I. (Anglo-Chinese College); Misses Harkness, Brander, Chisholm; Dr. Nina H. Beath<sup>1</sup>; Miss Johan Tait (W.M.A. Hospital Nurse).



In 1856 Mr. Burns and Mr. Hudson Taylor preached in and around Swatow, Mr. Burns' headquarters for the next two years. The City of Swatow has a population of 25,000.

<sup>1</sup> Miss S. Winifred Heyworth, M.B., Ch.B., goes out soon to be colleague to Dr. Beath.



**Ordained Chinese Ministers.**—Revs. Lau Chek-iong, College Tutor; Hau It-tsho, Head Chinese Master, Swatow Middle School; Lim Chiang-tsau, of Swatow; Kuan Chip-seng, of Iam-tsau; Lim Huang, of Miou; Lim Kau, of Kah-chi; Lim Siu-thien, of Chia-na; Ng Siu-teng, in charge of the Kialat Church (Swatow); Lim Mo-tsai, late of Peh-tsui-ou; Lim Tongsam, of Pang-khau; Khu Kia-siu, Minister in charge of Kieh-yang; Te Hu-nguan, of Teng-pou; and Lo Chi-seng, of Lau-sua-hu.

**The Decade: 1905-1914.**

	MISSIONARIES					Pastorates	Other Congregations	Communicant Members	Preachers	Christian Givings	Average per Member
	MEN			WOMEN							
	Ministerial	Educational	Medical	Medical	Other Workers						
1905	6	1	4	1	5	10	62	2,423	45	11,251 <sup>00</sup>	4 <sup>00</sup> / <sub>0.15</sub>
1914	7	2	5	2	7	17	61	3,998	60	—	—

In each of the two years one of the ministerial missionaries is an educational missionary, with little or no time for pastoral or evangelistic work.

The inadequacy of the Mission staff, which is not really met by the scanty additions noted above, is a lament of the 1905 Swatow Report. The Anglo-Chinese College had already its headmaster, who was reading English with some English-speaking Chinese. The money for the building, \$30,000, gifts from Chinese, some of them non-Christian, was subscribed, but a suitable site had not been secured. The Presbyterian organisation was at an interesting stage: a 'Book of Order' was about to be prepared. Here also, as in the Amoy district, there were troubles with aggressive Roman Catholic priests. The Swabue district was about to have its first ordained Chinese minister, at Tua-ua, a vigorous and liberal congregation then and now. But a Christian student from Tua-ua, in a letter to the young men and women of the home Church, wrote that 'round about Swatow and Chaochowfu it was easy to preach the Gospel, but,' he said, 'it is difficult to work in the Swabue district.' Clan fights and yamen 'cases,' into which the Christians were unjustly drawn, were sadly frequent. The Swabue Hospital had just been built with money raised at home by the young men and women of the Church.

**The Situation: 1914.**—'Things are a little unsettled in Swatow,' Mr. Edmunds wrote last summer. A meeting of soldiers up country was believed to have many sympathisers among the soldiers in Swatow. Probably now in this district, as elsewhere in China, the Government is getting its grip on the lawless, and quietness and confidence being restored.

**The Theological College.**—There has been a remarkable influx of students. Thirty-three men are now facing the preacher's life.

Salaries were raised a year or two ago. Perhaps now some reasonable comfort is possible to a preacher. It is, at any rate, an omen of good that men are freely giving themselves to this high calling.

The College has been in Dr. Gibson's care, assisted by Dr. Maclagan,<sup>1</sup> and by an excellent tutor, and other two native teachers.

**The Anglo-Chinese College.**—Mr. Wallace and Mr. Edmunds are assisted by a staff of seven native teachers. There are seventy-nine lads on the roll. Promising lads from the Middle School who wish to complete a full middle-school course are now to work with the two lower Anglo-Chinese College forms.

To facilitate this arrangement and to give the school a fitting home a new Middle-school building is to be erected close to the Anglo-Chinese College. The College itself has had a new block erected to provide more dormitory and classroom accommodation, the cost provided by Chinese friends.

**The Middle School.**—Forty-two boys at the close of the year. One boy, 'clever, diligent, and respectful,' Mr. Paton says, 'developed leprosy during the summer holidays,' and, of course, could not return to the school, a sore affliction for the boy and his parents. Some insubordination early in the year caused the dismissal of two boys, after which the school sensibly improved in conduct and work.

A vigorous school Y.M.C.A. sends out some of its members on Sundays, accompanied by a teacher, to preach and sell tracts in neighbouring villages. 'One Sunday,' Mr. Paton says, 'I went with them to a small city a few miles north from Swatow. We had a patient hearing from the people in the street, and admission was gained into one or two non-Christian schools. We visited a monastery, picturesquely situated, as most monasteries are, on a slope of the neighbouring hills. We saw very few priests, but found some women worshipping the idols and getting their fortunes told.'

The boys are keen on athletics, playing football twice a week on a piece of ground lent by the China Merchant Company. The Sports Day, in October, attracted a great gathering of friends of the boys and pupils from other schools to the lawn of the Mission compound. Everything went off well.

Eleven boys at the close of their four years' Middle-school course were presented on Boxing Day with leaving certificates in presence of a large, interested company. Three of these lads wish to enter the Theological College, seven propose to study medicine, one goes into the Anglo-Chinese College.

<sup>1</sup> Dr. Maclagan, who has now taken up the Foreign Missions Secretaryship, gave fully a year to assist the Swatow work, in the great emergency caused by his own home appointment and the loss of Dr. Steele. He visited at intervals during the year all the Mission centres in China and Formosa, and finally left Swatow in December, taking Singapore and our Bengal Mission on his way home, reaching this country at the beginning of March. The Swatow missionaries were most grateful for his help, and they and the Swatow Chinese parted from him with deepest regret.

The boys have had good health during the year, a more varied and generous diet than formerly having been prescribed by Dr. Lyall with good results. This, of course, necessitated an increase in the boarding fee.

**The Medical Work.**—In-patients, 3,417; out-patients (including 1,043 sick folk seen in their own homes), 9,800; total individual patients, 13,217. Operations: General and eye, 1,543; obstetric and gynæcological, 7; anti-plague inoculations, injections, and vaccinations, 3,504. Operations with anæsthetics, 435; hospital beds, 230. The hospital cost the Mission funds £130, the price of drugs sent out from England.

The work grows year by year. Dr. Wight was beside Dr. Lyall during the first four months of the year, until Dr. Whyte returned from furlough. Dr. Chalmers gave help also during the summer months. The inoculations for plague meant a good deal of travelling. The knowledge that Haffkine's Prophylactic does in a real measure protect from plague is spreading over a wide district, and villages two or three days' journey away asked for this help. Unfortunately sometimes the request for inoculation is only made when plague has reached the village, too late to save from infection some, who succumb to the attack before the prophylactic has had time to increase the power of resistance.

'One wealthy non-Christian gentleman in a village near Swatow, recognising the folly of all idolatrous and superstitious practices, refuses to subscribe to the heathen celebrations that are promoted by the village elders. Instead, he spends an equivalent sum in doing some "virtuous action" for the benefit of the whole community, such as making good roads, digging a well, etc. He spent a fair sum of money in the spring in providing free inoculation against plague.' Cholera was not so prevalent as in some years, but in seventy-eight cases saline solution was introduced into a vein ('the method described by Leonard Rogers, of Calcutta,' Dr. Whyte says), in most with satisfactory results. 'There were scores of milder cases in which simpler measures sufficed to bring about complete recovery.'

'Tuberculosis, affecting the lungs, the so-called "White-plague," is probably the commonest cause of death amongst the student class in China, while tuberculosis of the bones and joints is a very common cause of ill-health amongst the working classes, leading to months or years of invalidism and often to permanent deformity or impairment of function. The indisputable evidence that a patient is suffering not from "cold" or "bronchitis," but from tuberculosis, is the presence of the tubercle bacillus in his sputum. Five of the student assistants are now competent to search for this bacillus and recognise it under the microscope. The tubercle bacillus was found in 51 out of 148 specimens examined last year.' An isolation hospital for infectious diseases is greatly needed in Swatow.

Ankylostomiasis (Hook-worm Disease) sent 120 people to the hospital. It is only recently that the Chinese near Swatow have come to know that this disease can be cured, and that 'joy in living and capacity for

work' can return. Sixty of the 120 cases came from villages within three miles of the hospital. Anti-plague inoculation has often been given at the country chapels, affording the preachers a good opportunity. The ankylostome patients are usually regular out-patients for weeks after the worm has been expelled, so that they hear much of the Christian message, a half-hour's Gospel Service being held at the beginning of each out-patient day.

An ordained Chinese minister, Ng Siu-teng, was hospital preacher during the first five months of the year, in that capacity doing excellent work. He then undertook the care of the Kialat congregation in the Swatow pastorate. His successor, after a few months, found his strength inadequate for the continuous routine work which falls to the hospital evangelist. Students from the Theological College gave help for the rest of the year in the hospital addresses and the visiting of the wards.

'The Biblewomen, under the constant supervision of Miss Harkness, have rendered valuable service in teaching and training the convalescent patients, as in other years.' The daily hospital services have been most helpful, conducted once a week by Dr. Maclagan, and on other days by the College Tutor and the teachers of the Middle School.

## II. CHAOCHOWFU.

**The Mission Staff.**—Rev. T. W. Douglas James, B.A., and Mrs. James; Dr. Cousland<sup>1</sup> and Mrs. Cousland; Dr. Wight; Miss Wells; Miss Paton.

Chaochowfu (250,000 inhabitants) is the seat of a Governor, within whose jurisdiction lie the districts of Swatow, Chaochowfu, the Hakka fields, and Swabue; total population, 11,000,000. Early missionary visits were brief and stormy. In 1888 Dr. Cousland settled in the city.

**Ordained Chinese Ministers.**—Revs. Heng Liet-kip, of Chaochowfu, and Sng Ui-bun, of Peh-tsui-ou.

The Rev. Heng Liet-kip, minister of the Chaochowfu pastorate, resigned in the spring of the year for reasons of age. His resignation was received with the greatest regret by the Presbytery, and the respect and veneration of those who have long known him follow him in his retirement.

'As Moderator of the congregation,' writes Mr. James, 'I have been able to start from the centre of things, so that when the congregation calls another minister, my distinctive work will be, I hope, in definite close relationship with the local Christian community.'

**An Evangelistic Campaign.**—The attention of Presbytery was drawn this autumn to the importance of doing more systematic evangelistic work throughout our field. A committee was appointed which divided the field up into districts of some six or eight chapels each, and appointed to each a leader. Our city district met this autumn and spent a most

<sup>1</sup> Dr. Cousland is lent to the China Medical Missionary Association as its Editorial Secretary; his main work the translation and publication of standard English medical works.



profitable time. We met at the city, the local congregation entertaining the others. On the first day we were among little hamlets on the river, on the next in a market town, on the third in a big village near at hand. One evening we had a discussion meeting, another we preached in the city, and a third we made plans for the future. By these more special efforts, combined with congregational efforts, we hope to cover the field, but to avail our work must be "in power and in the Holy Spirit."

**The Bookshop and Preaching Hall.**—' For some years the only activity at the Preaching Hall in the city has been an evangelistic service on Sunday afternoons, faithfully maintained by members of the congregation who live within the walls. The bookshop was transferred to the South Gate, where it catered for the local Christian congregation, but ceased to be an evangelistic agency. We have now reopened it at the Preaching Hall to act as an auxiliary to preaching. At the Preaching Hall, too, we have revived the experiment of a reading-room, which Mr. Blaikie began some years ago. In one particular we differ from the former plan, namely, by opening at night. This has been a great success, both as regards the reading-room and the Preaching Hall. My first hope was that at evening preaching services we should get the ear of those who came to read, but at present those who can read go into the reading-room behind the hall, and the illiterate listen to the preaching. For the literati more definite methods will be required: the use of more varied subject-matter, and the announcement of definite topics. Two difficulties have as yet stood in the way of more organised speaking. The hall is too small to admit of our issuing invitations on a large scale to special meetings, and we have not yet got a preacher living there. The opening of the reading-room has already brought me into contact with various people of influence and students from some of the schools, and this is the beginning, we pray, of a strategic advance in the city.

' In this connection it may be noted that the city seems to be recovering its status as a literary centre, which it lost for a time during the revolution.'

**Notes on the Chapels: Teng-tng.**—' The brethren have been very active in preparing to build a new chapel, and have displayed a readiness to make really great sacrifices. One elder was too poor to stay at home, and is working on an estate in Singapore. His wages are not high, but, besides sending home money to his wife, he contributes to the Sustentation Fund, and writes to ask when the chapel is to be begun and if his subscription is due yet. In visiting this congregation I saw no families that seemed to be at all rich, most of the homes were very poor, indeed, and one is amazed at their liberality.'

**Liau-khau and Tng-ou.**—' These congregations are still feeble, though there have been more signs of life this year at Liau-khau. At Tng-ou I visited a former deacon. Recently misfortune has been heavy on him. A son on whom the family depended died, and the father has had to take to the fields again. His strength is failing, and to his neighbours' jeers are added the reproaches of his wife, who is not a Christian. Psalm 42, with its reference to the scornful question, "Where is now thy God?" and its memory of happier days was specially appropriate to his case.'

**E-tng.**—‘ This congregation has not advanced as much as one hoped, but a more energetic preacher may make a difference.’

**Liu-ng.**—‘ This congregation continues to increase, and it has had an active evangelistic society, who, both by preaching and selling books, have reached a large number of villages in the neighbourhood.’

**The Medical Work.**—In-patients, 1,180; out-patients, including eighty-six sick folk seen in their own homes, 3,005; total individual patients, 4,185. Operations: General and eye, 397; obstetric and gynæcological, 44; dental, 228. Operations with anæsthetics, 41; malarial inoculations, injections, and vaccinations, 188. Opium-smokers treated, 19; hospital beds, 92. It is a good record for a year during a large part of which Dr. Wight was on furlough, and the hospital was in charge of Mr. Sam Hiu, well known in Swatow, where he was for years Dr. Lyall’s chief assistant, but not before known in Chaochowfu.

The Red Cross Hospital in Chaochowfu, a Chinese-managed institution, is in charge of a very competent Chinese Christian, Dr. Siau Hui-iong, who was formerly Dr. Wight’s chief assistant, and who is given free permission to do evangelistic work in the hospital, a permission of which he fully avails himself. Dr. Whyte pays monthly visits to Chaochowfu to give any needed help. He reports that Dr. Sam’s ability is now recognised in the city, and that the number of his out-patients steadily grows. His eye work (173 operations, a good many of them for cataract) has been gratifyingly successful. ‘ There are few operations,’ Dr. Whyte says, ‘ the results of which leave the patient more grateful and more receptive to the influence of preaching and teaching than the change thus wrought from physical darkness to light.’ Dr. Whyte has been greatly impressed with Dr. Sam’s careful and skilful treatment of many difficult cases. ‘ In one case of which I learned, he made an accurate diagnosis and carried out successfully the treatment of a disease which he had never seen before, and only knew from a text-book translated by the Society which Dr. Cousland is assisting.’ Dr. Whyte thinks, however, that the Chaochowfu Hospital should not be left without a European doctor.

Dr. Sam is a good Churchman. He is convener of a Committee of Presbytery which is trying to bring all the Swatow churches up to the point of entirely supporting their native preachers. He is also an enthusiastic evangelist. ‘ During the months when no foreign missionary was in Chaochowfu it was a great satisfaction to know that the head of the hospital was as much an evangelist as a doctor.’

Local donations have increased, both foreigners’ and Chinese, an increase of \$150 in Chinese donations specially notable, because the Red Cross Hospital offers every attraction to Chinese of the class who can afford to pay fees and make donations. It may be taken as a further token of the confidence which Sam Hiu has won in and around Chaochowfu. The hospital cost the Mission £170. The expenditure increased last year by the larger sum which had to be given in wages because of Dr. Wight’s absence.



CHANGPU : INTERIOR OF RUINED TEMPLE OF GOD OF WAR  
SHOWING DILAPIDATED IDOLS.



HEATHEN CHILDREN AT A VILLAGE NEAR NA-THAU.  
(Changpu District.)



FISHING IN FLOOD TIME INSIDE A CHINESE CITY  
[North Gate in background.]



SOUTH STREET, CHINCHEW. The wooden rails are in front of the South Street Church premises. The entrance to the church is through the big gap. The nearer gap leads into our Book Shop.

[To face page 35.]





' A new class of twelve students was taken in. The School has been conducted satisfactorily during the year, though there has necessarily been very little foreign help.'

**Swabue.**—' Since the death of the lamented pastor, Tan Hai-tien, the Swabue pastorate has been unable to call a new minister. During my moderatorsip I was brought into close touch with the life of the congregation. Both in this case and in others one is much impressed by the excellent working of our Presbyterian system of government. On the whole, just the right men hold the office of the eldership. In writing this I have specially in mind the Swabue elder, a man on whom one instinctively relied for his Christian judgment.

' The Swabue diaconate equally well illustrates the value of the same system. These men with the elder were a splendid group with which to work.'

**Nam-hun.**—' After the minister's death the preacher from this place had to be transferred to Swabue, the diaconate at Swabue undertaking in return to supply the Nam-hun pulpit. The congregation is small, and, while it has some earnest members, has not flourished recently. The same applies to Chia-nng, another fishing village.'

**Chiap-cheng.**—' From this station I visited a village from which some eighty opium patients had come to be treated by Dr. Chalmers and had returned cured. We hope that some may be touched by the message of freedom in Christ that is brought to them.'

**Hai-hong and Kong-pheng.**—' These two chapels had for the year to share a preacher who resided at Kong-pheng. At this chapel there is a number of young men who are children of Christian parents and should be preparing for Communion, but there is a spirit of lethargy among them.'

**Tang-sua.**—' A deacon died here in the summer under very sad circumstances. He was an elder of his village, and had failed, on an examination by the magistrate, to acknowledge the bad character of a fellow-villager, a Roman Catholic. For this he was beaten and imprisoned. His health was not good beforehand, and after being released he did not get well, and died in a few months. The case was the sadder because his mother had always been opposed to Christianity. When I visited the home some time after his death I found her exceedingly bitter.

' In this congregation there is a man who lost his two children at one time owing to an infectious disease. Hearing the doctrine he took his misfortune to be a judgment, or a leading, of God, and, in order that his old mother and his wife might hear the Gospel, moved from his village to a house next door to the chapel. The old mother died before being received into the church, his wife I baptised on my second visit, and a baby, who had come to make up some of his loss.'

**Poh-bue.**—' The congregation is very small, but at one time and another there have been a good many hearers here. In the previous year there was a large and well-conducted school, mostly of non-Christian children, but the opening of a new public school took away most of the scholars. These, however, are said to have kept their Bibles and hymn-books, and even to have started a little service of their own in their new school. I would ask for special prayer for these scholars.'

**Chiu-kia.**—‘ This is in many ways the model country congregation. The simple faith and genuine piety of its members bring one very near to the New Testament. On Fridays they have a kind of Christian Endeavour meeting, taking the chair in turns, and giving opportunity not only for prayer, but for anyone to speak to the brethren as he is moved. Besides speaking, each as he can, on spiritual topics, it is at this meeting that any scheme for special work, subject for special prayer, or project for chapel improvement is mooted. In such a meeting they prayed their chapel into being, and in the same way they prayed for their clock and for some pictures they have. A practical turn is given to prayer by placing an offertory box on the rostrum into which anyone puts what he can for the special project of the time.’

**Kit-chieh-ue.**—‘ This is a large and earnest congregation. It is the mother church of Chiu-kia, from which, however, another fishing village near Kit-chieh-ue has been evangelised, so that as many come from there as were lost by the separating of the Chiu-kia congregation. Here I had a baptism of most pathetic interest. It was of the aged mother of one of the elders. She had vigorously opposed Christianity and was accustomed to aid her children’s departure to church with a long bamboo. Her son is a strong, simple man, and I was exceedingly touched to see him sitting on the bed asking his old mother questions about the doctrine. The family assembled, and we had a very simple service in the house.’

**The Medical Work.**—In-patients, 755; out-patients (including 100 sick folk seen in their own homes), 4,083; total individual patients, 4,838. Operations: General and eye, 163; obstetric and gynæcological, 10; dental, 60. Hospital beds, 60. The hospital cost the Mission funds £122.

The patients were more numerous than in previous years, and an increase in the number of women is especially gratifying, Swabue women having been slow to trust themselves to the foreign doctor. The sixty beds in the hospital are often quite insufficient. At one time there were as many as 120 in-patients! Calls to visit patients in their homes often had to be set aside, Dr. Chalmers being unable to find time. The local magistrate is friendly. He gave a donation of \$50 to the hospital. Not a Christian himself, he recommends people who ask him which Church (ours or the Roman Catholic) ‘ they should attend, to go to the Presbyterian Church, as it has a very good reputation.’

Dr. Chalmers is establishing a definite system of small fees—say, 20 cents (about 4d.)—from each patient (unless very poor). The native doctor’s fee is ordinarily 20 cents. ‘ The orthodox way of paying the native doctor is to give him two ten-cent pieces wrapped in red paper. It is not proper to open the paper to see what you have got. So, when you get home, you may find one ten-cent piece and a small cash to make it jingle!’

‘ A busy year,’ is the doctor’s summing up of the work of 1914. In 1913 he fought bravely and successfully an epidemic of cholera. This year’s special call has been for the cure of 208 opium smokers. The first opium smokers were from a village at some distance from

Swabue, the home of theatrical performers. They came in fear of the punishments the authorities are ruthlessly inflicting on those who continue the opium habit, and also because of the greatly increased price of the drug. Many of these men were spending \$4 or \$5 or even \$7 daily on opium, an expenditure resulting in ruin, and driving them to thieving to procure the drug.

Each opium patient gave a deposit of six dollars, which was forfeited if he left the hospital during the month of treatment, but given back (less the cost of his food) if he stayed to the end. A large number of them had begun to smoke to get relief from various troubles—rheumatism, asthma, and gastralgia. When the first-comers went home cured, others came seeking help. 'Mothers pawned earrings, head ornaments, clothes, etc., to get funds to send their sons to get free from the vice.' Some who had been opium slaves for 15 or 20 years were cured of the craving after ten days. Others took a longer time. 'It was delightful to see them bright and happy and grateful, their dull sallow, dried complexions gone.'

As the fame of the hospital spread, opium patients came from the neighbouring towns of Tshan-ki and Chiap-cheng and other places. Amongst the Tshan-ki patients was the keeper of an opium den, who wanted to be cured, because now 'there was no business for him.' Some of the Tshan-ki minor officials also sought help.

As the hospital expenditure has been considerably increased, expensive drugs being required for the opium treatment in the case of the very poor, a charge of \$6 is now made for an opium cure.

Men who have come to obtain deliverance from the opium vice have frequently been willing to listen to the message of deliverance from sin. Some were content to scoff at the useless idols and spirits, but others had their hearts opened to the Gospel.

The churches of the district have new hearers. At Tshan-ki the new worshippers have opened a room themselves, 30 or 40 in attendance, mostly old opium smokers. A considerable number, perhaps 50 per cent., of those who left the hospital cured have gone back, in some cases because of pains which had returned. No doubt many of these will seek help again. It is said that in Tshan-ki none except a few old men continue to smoke opium, all the young men having given up the habit.

The hospital preacher is an elder from the Kit-chieh-ue Church, 'a powerful, earnest preacher, who can explain the doctrine in a way that a heathen audience can understand, a very difficult thing to do.'

A quarrel between a town bully and the hospital assistant gave a good deal of trouble. The townsman had been in hospital, and had not been treated with as much consideration as he thought he should have been. He therefore publicly insulted the assistant, who wanted Dr. Chalmers to insist that the magistrate should punish the man. When the doctor only asked the magistrate to see that the affront was not repeated, the assistant, backed up by some of the hospital students, struck



work for a time. In the end some of the students had to be dismissed, and the assistant may also have to leave. 'Losing face' is a dreadful thing in China!

Two of the students finished the hospital curriculum, one of them the elder in the Swabue Church, the other a Church member at Tang-sua, both of whom were most helpful in the evangelistic side of the work.

## THE HAKKA COUNTRY.

### I. WUKINGFU, SOUTH HAKKALAND.

(*Inland from Swatow.*)

**The Mission Staff.**—Rev. Murdo C. Mackenzie and Mrs. Mackenzie; Rev. W. B. Paton, M.A., and Mrs. Paton; Dr. Norman B. Stewart and Mrs. Stewart; Misses Balmer, Starkey, Marie Thompson.

**Ordained Chinese Ministers.**—Revs. Phang Khi-fung (College Tutor), Tshai Yung (Assistant Tutor), Phang Tshiang, of Wukingfu; Tsen Mien-lu, late of Thong-khang; Liu Pau-nyen, of Ho-pho; Chhin Tet-Chin, late of Hothien. (Mr. Chhin has gone into business.)

In Ho-pho work was begun by the Swatow missionaries in 1871. A missionary to the Hakkas was appointed in 1877. In 1882 Wukingfu became the Hakka centre—a cluster of villages (population 5,000).

### The Decade: 1905-1914.

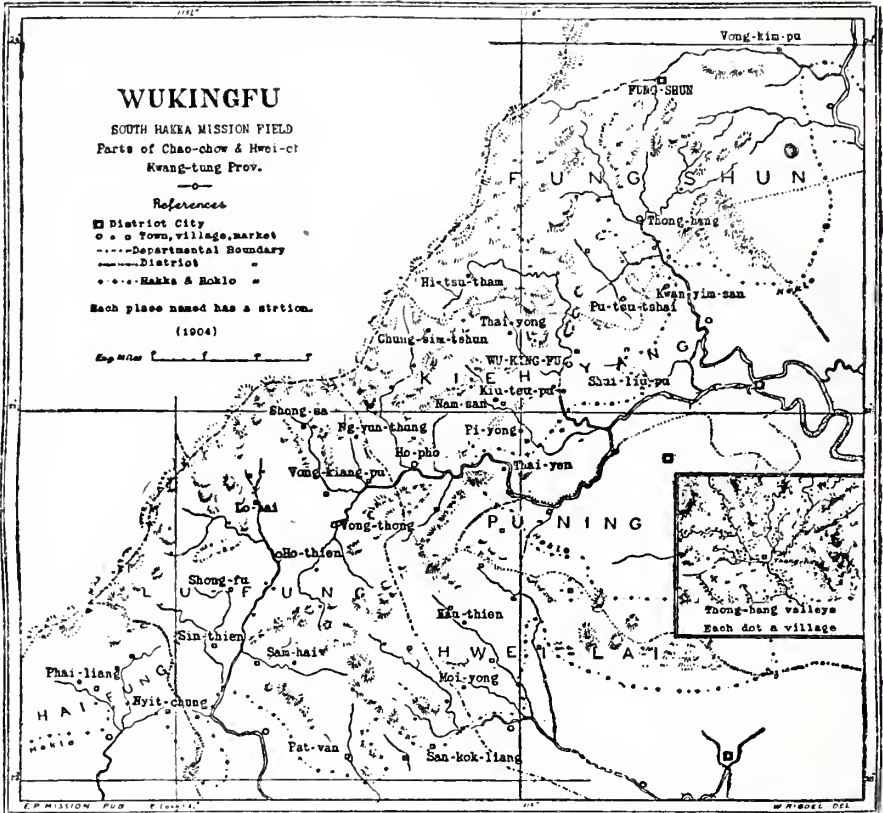
	MISSIONARIES					Pastorates	Other Congregations	Communicant Members	Preachers	Christian Givings	Average per Member
	MEN			WOMEN							
	Ministerial	Educational	Medical	Medical	Other Workers						
1905	3	—	—	—	3	2	25	884	28	\$2,008	\$21 $\frac{1}{2}$
1914	3	—	1	—	3	4	27	1,055	26	4,909	3 $\frac{1}{2}$ <sup>1</sup>

In 1905 one of the ministerial missionaries was also a qualified doctor, who took charge of the Wukingfu Hospital during several years, when there was no other Mission doctor there. In each of the two years another of the ministerial missionaries is an educational missionary, with little or no time for pastoral or evangelistic work.

One of the many Chinese Secret Societies, 'The Three Dots,' professedly an anti-dynastic Society, really making robbery and

<sup>1</sup> The Christian givings reported for 1914 are the contributions of the Churches in the whole Hakka field with above 1,500 Communicant members. The North Hakka givings are not reported separately.

blackmail its aims, was troubling the Hakka district in 1905. 'The people seem to think that by the decree of heaven we are now on the eve of a dynastic cataclysm.' Six years later came the Revolution! In 1905 the late Mr. MacIver had just completed twenty-five years of service in South Hakkaland. 'During all that time,' he wrote, 'we have never had any serious trouble with the natives, not even in the Boxer year.'



**The Theological College.**—Sixteen students at the beginning of the year, eight of them North Hakka men, of whom only four completed the academic year. Mr. Phang Khi Fung, the College tutor, still conducts Evangelistic Missions in the Swatow and Hakka districts. The assistant-tutor, Mr. Tshai Yung, maintains well the efficiency of the College. 'He has in some degree enthused the students with a lofty idea of their calling.'

Two classes: in one, first and second years' men; in the other, third and fourth years' men. For the first and second years' men Mr. Phang lectured on Systematic Theology; Mr. Tshai went through the Acts of the Apostles and 1 Corinthians. He also lectured on Apologetics and Church History. Mr. Paton took the class through 1 and 2 Samuel

The senior class read selected Psalms, Ezekiel, Ephesians, and the Epistles to Timothy with Mr. Phang, who also gave them lectures on Pastoral Theology. From Mr. Tshai they had a course on Apologetics and Church History, and with Mr. Paton they read Hebrews and 1 Peter. Both classes had also some subsidiary work, mathematics, Chinese composition, etc.

During September, when the preachers were in Wukingfu for their annual class, the students supplied the stations. They conducted Sunday services at places near Wukingfu during the College sessions, and in connection with the Wukingfu Y.M.C.A. and on their own initiative they preached in the open air in neighbouring villages on Sunday afternoons.

**The Four Pastorates.**—Two are vacant. The Thong-khang vacancy is specially unhappy.

Mr. Tsen Mien-lu has been labouring there for above twenty years, first as preacher and then as pastor. There were sixty-five members twenty years ago. There are now 220. The congregation is the largest of our Hakka congregations, and has had a history of high Christian character and loyal support to the general work of the Hakka church. But for some time there has been disaffection amongst a section of the people, and Mr. Tsen has felt constrained to resign. 'Blame is not to be laid upon the pastor. Those who know what he has done for the congregation remember his work with admiration and thankfulness.' And now a Seventh Day Adventist has descended on a distracted church and has led many astray.

**The Preachers.**—The preachers came to Wukingfu for a month's teaching in September, under Mr. Phang and Mr. Paton. The tutor lectured on the Book of Hosea, Mr. Paton on our Lord's teaching.

**The Stations.**—The stations outside the pastorates (twenty-two in number) have all been visited by a missionary during the year, some of them more than once. The farthest away can only be reached by a four days' journey from Wukingfu. At Mr. Paton's last itineration he reports crowded congregations.

Of encouraging signs, Mr. Paton notes (1) a revived zeal in evangelisation. Evangelists appointed by the Presbytery have visited villages and markets preaching everywhere. (2) The establishment of several Sunday Schools, the teachers finding help in the notes on the lessons in the *Sunday School Scholar*, an American Baptist periodical. The lesson is usually the text at the Sunday morning service.

**Christian Givings.**—There was a serious decline in the contributions to the Preachers' Fund in more than one-third of the Hakka churches. 'The Presbytery has appointed special deputations to seek to stir up the delinquent congregations—to some purpose, as already appears.'

The givings for all purposes over the whole Hakka field were \$4,909—an average per member of \$3 $\frac{1}{3}$ . A slight increase in the total is due to an advance of £50 on the School Fund.

**The Middle School.**—Native staff, four; pupils, fifty-nine. A four years' curriculum. According to Government standards, the first and second years correspond to the second and third years of a Higher Primary School; the third and fourth years are equal to the first and second of a fully equipped Middle School. From this school promising boys are to be sent down to the Swatow Anglo-Chinese College to take there the two further years of the curriculum of a Government Middle School, the Mission meeting part of the cost.

Chinese classics are now to be taught by a Chinese graduate, who teaches also in the Theological College, and it is proposed to have English systematically taught by a Chinese teacher of English. Scripture and English are taught by Mr. Paton, the Romanised Vernacular by Mrs. Paton; the native staff takes all the other classes. The school buildings have been enlarged and improved, the Chinese contributing \$130 towards the cost. A lecture hall, a physical laboratory, a classroom, a dormitory, and a teacher's room have all been added. Discipline has been good, the boys eager to learn, the masters zealous and competent.

A joy to the missionaries has been the admission during the year of seventeen of the boys to Church membership, while twelve ex-schoolboys have also joined the Church. Mr. Paton held a communicants' class for boys applying for Church membership.

The school could accommodate eighty boys, and if the entrance standard were lowered (a quite undesirable change), the twenty vacant places would speedily be filled. This result will be reached in a more satisfactory manner by increased efficiency in the Elementary Schools—twenty-two in number, with 350 pupils. The teachers, except where the Station preacher has the school in his hands, are all ex-Middle School boys. The curriculum follows on Government lines, and leads up to the door of the Middle School.

The Elementary Schools cost in all £130; but the whole of this sum, except £14, was met from fees. The Middle School costs the Mission funds £100 annually.

In default of regular normal training for teachers, a teachers' class is held each year in Wukingfu for a week, four Sessions each day.

The mornings were given to such questions as 'The Cultivation of a Right Spirit of Independence,' 'How to Deal with the Dunce and Obstinate Pupil,' 'The Distinction Between Duty and Personal Profit,' 'Relations of a Teacher to Homes of his Scholars and to Local Village Customs.' In the afternoon the school curriculum was discussed and practical demonstration given by the teachers. In the evening more personal matters were dealt with, such as 'How could Teachers lead their Scholars to Christ,' 'The Value of Time,' 'The Observance of the Lord's Day,' 'The Relation of Teachers to Each Other.' Most of the teachers were present during this week; a helpful week, though a quite inadequate training for this responsible work.

**The Medical Work.**—The Hospital has just been taken over by



Dr. Stewart from Mr. A-Ship, who has been in charge for two or three years, and is loyally doing his best to help. In-patients, 798; out-patients (including 320 sick folk seen in their own homes), 3,478; total individual patients, 4,276. Operations: General and eye, 365; obstetric and gynæcological, 31; dental, 92; hospital beds, 70. The Hospital cost the Mission funds £77.

'For eight or nine months a blind young man has acted as hospital preacher. He is a member of one of our country churches, belonging to a hamlet of eight or ten houses, where practically all are Christians.

'Last year, through the generosity of a European, a small laboratory was built, a very much needed addition to the hospital, though it is as yet somewhat lacking in equipment. Another feature of the year was the assembling at the hospital of all or almost all those who are out in practice for themselves, and who received their training in this hospital, for a course of instruction in inoculation for plague. It was quite a unique occasion, and it was interesting to meet with some of those who are the leading lights, in the Gospel sense, in the districts where they are located. This instruction will relieve the hospital of much extra out-of-door work, and, although it may also affect in a slight degree the income of the hospital, it will extend the benefit of protection from plague to a much wider area. Fresh areas are being attacked by plague, and now over a wide extent of country there are repeated outbreaks of this terrible disease. In this, as in many other places, the people do not know about the immunity to be got from the anti-plague inoculation, so they must be educated to it, and the young men who go out from our hospitals are those who can do this.

'There is room for only six students in the hospital, but there are many men waiting to be admitted to a four years' course.

'One of the patients was a young lad brought in with a badly broken leg. He has been sent home quite cured. He was the only member of his household who would have anything to do with Christianity, and had attended a small school carried on by the preacher in one of our country chapels. He had not been many weeks with us when we learned that his father and mother were so favourably disposed towards Christianity that the mother had taken out their household gods and burned them. An uncle, who attended on the lad in hospital, has also been influenced to consider the claims of Christ.

'Several more of the patients on leaving the hospital have been led to join the church near their homes.

'The class of patients which comes to the Wukingfu hospital is a poor one. We get them from a wide area, and so are not like the patients at the hospitals in the larger towns, where the class varies very much. Accordingly, the contributions to the funds are small. But there is a suggestion that in a short time a large town in the neighbourhood, a Hoklo town, from which a certain number of patients come, should be canvassed for subscriptions. At least, some sections of it will be visited.'

**Book Room and Printing Press.**—Two Printers. From the Press there came a Romanised St. John's Gospel and the Acts of the Apostles; the Epistle to the Romans is now in hand. For the preachers a small Manual has been issued on Our Lord's teaching, based on the Guild Text-book on that subject; also a second edition of 'Old Testament Stories.

The Book Room, in charge of the senior school assistant, has sold school books, the books which come from the printing press, Sunday Text-books, almanacks, etc., and for the British and Foreign Bible Society twenty-five Bibles and Old Testaments, 153 New Testaments, and 466 Scripture portions.

**The Hakka Situation.**—Clan feuds and the depredations of a band of robbers (now broken up) have greatly disturbed the district.

A bitter quarrel broke out between the Upper and Lower Villages situated in the Thaiyong Valley (the Mission summer resort); cannon used and several lives lost. A Roman Catholic priest lodged an absurd accusation at the Consulate against the Protestant Missionaries. 'They were aiding and abetting one of the combating parties.' Christians bearing the surname of a clan at war are called upon to subscribe to the expenses incurred, which are usually very heavy.

Some attempts have also been made, in contravention of Treaty rights, to tax the Christians for heathen festivals and plays. 'But proclamations issued by the Swatow Military Governor have put an end to this for the time being. In Fungshun, our one district city in the South Hakka field, the church was one Sunday lawlessly invaded by some soldiers. But an appeal to the local Yamen secured compensation and a promise of protection in the future.' Spite of difficulties, the Mission work proceeds, and the blessing of God is not withheld.

#### NORTH HAKKALAND

(including Samhopa and Shanghang. Shanghang did not become a Mission centre until 1913).

#### The Decade: 1905-1914.

	MISSIONARIES.					Pastorates	Other Congregations	Communicant Members	Preachers	Christian Givings	Average per Member
	MEN.			WOMEN.							
	Ministerial	Educational	Medical	Medical	Other Workers						
1905	1	—	1	—	—	—	12	105	12	200 <sup>∞</sup>	2 <sup>∞</sup>
1914	2	—	2	—	1	—	26	353	19	— <sup>1</sup>	—

#### II. SAMHOPA, NORTH HAKKALAND.

**The Mission Staff.**—Rev. R. W. R. Rentoul, B.A.; Dr. McPhun.

Samhopa (population 10,000) became the North Hakka centre in 1902. The North Hakka district covers 10,000 square miles (population

<sup>1</sup> The givings for the whole Hakka field are reported under Wukungfu, South Hakkaland. How much belongs to North Hakkaland is not stated.



HOUSE OF MR. YAP, THE CHINCHEW HOSPITAL ASSISTANT.



CHINCHEW GIRLS' SCHOOL : A DORMITORY.

[To face page 44.]



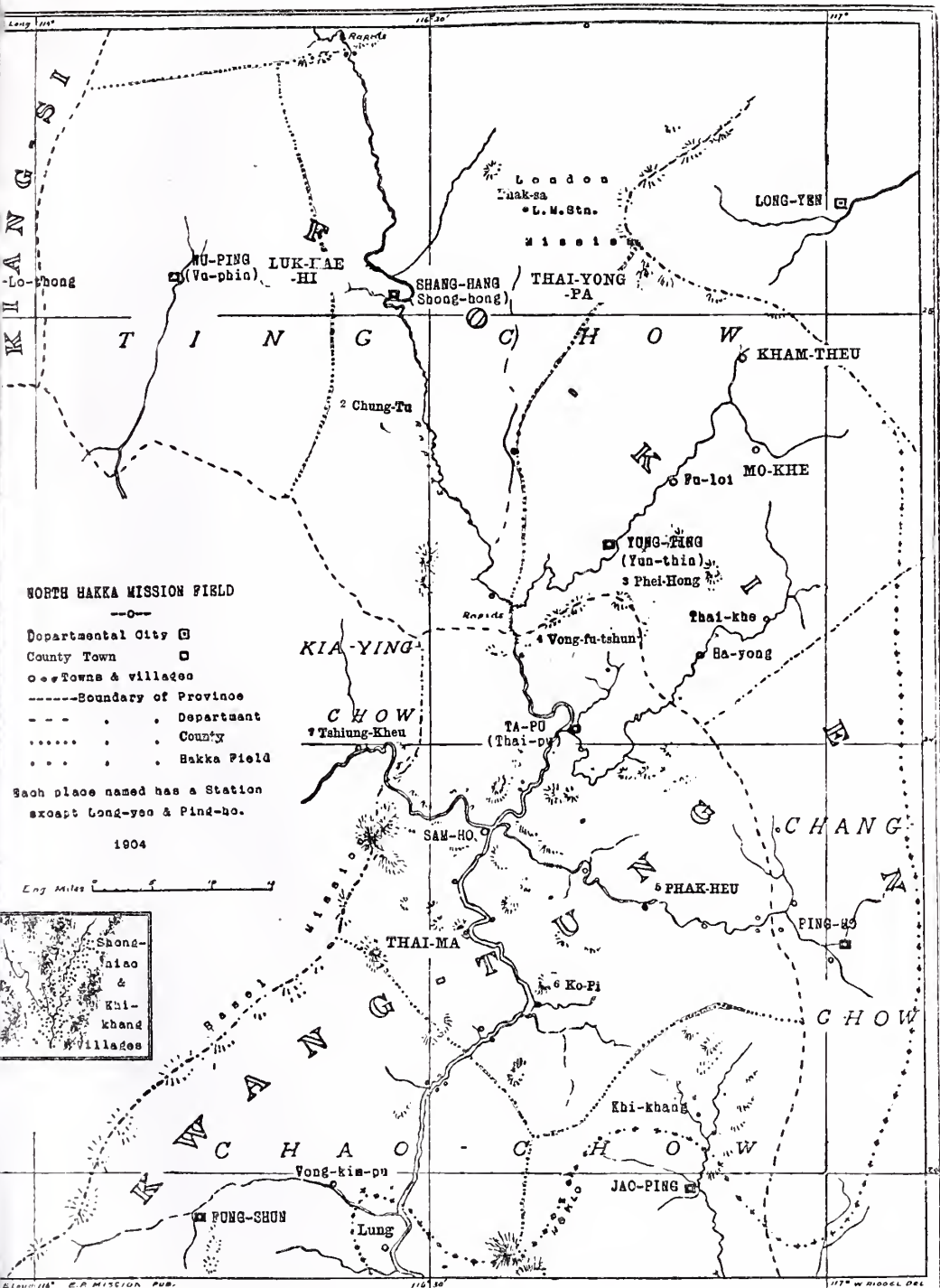
ENTRANCE TO WEST STREET CHURCH, CHINCHEW



MISSION DOCTOR'S HOUSE, CHINCHEW.

[To face page 45.





NORTH HAKKA MISSION FIELD

- Departmental City
- County Town
- Towns & villages
- Boundary of Province
- . - . . Department
- ..... County
- ..... Hakka Field

Each place named has a Station except Long-yeo & Pind-ho.

1904

Eng Miles 0 5 10 15 20



1,000,000), partly in Kwangtung Province, partly in Fukien, with some stations in the north-west across the border into Kiang-si.

A happy note of 1905 in the large North Hakka district was a friendly division of territory between three Missions—our own, the Basel Mission,<sup>1</sup> and the London Missionary Society. In the north of the district we cross into Fukien province. Shanghang is in Fukien. The Mission stations of the Hakka Church are in Kiangsi province, in the north-west of the North Hakka district. This work was just about to begin ten years ago.

‘The Roman Catholics are much in evidence’ in the creation of disturbances, is a note of 1905. Then, as now, a site for the Samho hospital was being sought in vain. A happy sign of Christian influence beyond the Church could be noted ten years ago, ‘a distinct decrease in the number of infanticides,’ always girl babies.

The Fukien and the Qwangtung<sup>2</sup> Hakka dialects differ ‘considerably,’ says the 1905 Report; so considerably that Dr. Chalmers Dale, in his struggle with the language, had to construct his own primer and vocabulary.

Since last March Mr. Rentoul has spent thirteen weeks itinerating in the North Hakka district. Many discouraging features were to be found, practically all of which were to be explained by the long lack of regular pastoral visitation. The chief stations were all visited, about a week being spent in each and regular visiting being done. The Lord’s Supper was observed in every church. One of the most encouraging features of the work is the readiness of most of the people to listen to the Gospel. At the same time Mr. Rentoul deploras a lack of real enthusiasm and thoroughness on the part of some of the native preachers. The district teems with people, and the special prayers of friends at home are asked for the success of the North Hakka work.

During the year 1914 Mr. Rentoul baptised thirty-three adults and ten infants. The year has seen a very definite effort on the part of the Chinese themselves towards an effective and general method of evangelisation, in addition to their ordinary work. The two new stations which were opened in 1913 were among the most encouraging of all those visited by Mr. Rentoul.

**The High School.**—Native staff, two; scholars, twenty-nine. English, arithmetic and Scripture have been taught regularly during the year by Mr. Rentoul, his itinerating being done during the holidays and in other spare time. Arithmetic and Scripture were taught in Chinese.

A good proportion of the scholars are bright and clever, and a reasonable percentage industrious and enthusiastic, but there are a few lazy and dull pupils. Six of the boys received certificates on finishing the required curriculum and passing all their examinations satisfactorily. Five of these were sent out as primary school teachers, and

<sup>1</sup> The Basel Mission is cut off from German supplies by the war. Our Hakka missionaries have always been on friendly terms with the Basel workers, and when the war broke out they sent them a message of kindly sympathy.

<sup>2</sup> Much the largest part of our Hakka field is in Qwangtung province, in which the whole of our Swatow district is included.

have all been doing satisfactorily. Three others finish this year, so that the northern field is supplied with teachers from within its own bounds.

There are eight primary schools, with 104 pupils.

**The Medical Work.**—In-patients, 106; out-patients (not including those seen at home and on itinerations), 1,549; total individual patients, 2,000. Operations: General, 112; obstetric and gynaecological, 10. Hospital beds, 26. In 1914 the hospital cost the Mission funds, £78.

'The numbers are greatly reduced this year. This is due to the bad epidemic of plague which we had in the spring, when most of the population fled into other districts. The town of Samhopa was boycotted for some months by the country people around, who forbade townspeople coming into their villages, and, of course, did not dare to come here themselves for marketing. This is the first attack of plague there has been in Samhopa, and, I might say, the first serious attack in the Thaipu County. Most of the market centres were attacked, and so we had a good deal of country work giving injections against plague. This year, so far, there is only one place we know of where the plague has begun. We trust we may not have it so seriously as last year, when we had to close our schools for some months, and there was a general dislocation of work.'

### III. SHANGHANG, NORTH HAKKALAND.

**The Mission Staff.**—Rev. D. B. Mellis-Smith, B.A., and Mrs. Mellis-Smith; Dr. Chalmers Dale and Mrs. Dale; Miss Probst. Shanghang (population 30,000) became the second North Hakka centre in 1913. The American Mennonite Baptists have a missionary, with a Mission house and chapel, in Shanghang.

The stations have been visited during the year by Mr. Rentoul. Mr. and Mrs. Mellis-Smith were to go up from Wukingfu in the end of 1914. When Miss Probst joins the little Mission company the Shanghang district should be cared for more completely than has hitherto been possible.

**The Medical Work.**—Dr. Dale made a beginning just before the end of the year, treating 89 patients. He has rented a Chinese house for three dollars a month, which gives him a chapel, a consulting-room, an examining-room, a dispensary, a drug store-room, an assistant's room, and two small wards. He is keeping on the rooms he lived in before his house was built. This will give him four more wards and a kitchen. The doctor has instituted fees for out-patients, though, of course, he treats poor people free of charge. A Shanghang man acts as interpreter, and is able to tell the doctor if anyone is really too poor to pay a fee. 'He is a very nice man and an earnest Christian, who might do excellent work later on as a hospital evangelist. He is very keen on telling the people to worship God.'

## FORMOSA.

*Including the three centres Tainan, Takow, and Shoka or Chianghoa.*

## THE CHILDREN'S MISSION.

Formosa ('the beautiful isle'), twice the size of Wales, 100 miles across from Fukien, ceded by China to Japan in 1895, has above 3,250,000 Chinese, mainly from the Amoy region. The aboriginal tribes at the base of the lofty mountain range running from north to south accepted Chinese civilisation and speech. The savage tribes in the mountain valleys (122,000 in number) are now being brought under Japanese rule. The Canadian Presbyterian Mission occupies the northern third of the island (population exceeding 1,000,000); our own Mission works in Mid Formosa and South Formosa (population exceeding 2,000,000). The Japanese Presbyterian Church has several ordained pastors working amongst the 120,000 Japanese. Our first Formosa missionary, Dr. J. L. Maxwell, sen., settled there in 1865.

## I. TAINAN.

**The Mission Staff.**—Rev. Wm. Campbell, F.R.G.S., and Mrs. Campbell; Rev. Thomas Barclay, M.A.; Rev. Duncan Ferguson, M.A., and Mrs. Ferguson; Rev. Andrew Bonar Nielson, M.A.; Rev. W. E. Montgomery, B.D., and Mrs. Montgomery; Rev. Edward Band, B.A.; Dr. J. L. Maxwell, jun., and Mrs. Maxwell; Dr. G. Gushue-Taylor and Mrs. Gushue-Taylor; Misses Barnett, Lloyd, and Reive; Miss Alice Fullerton (hospital nurse).<sup>1</sup>

**Ordained Chinese Ministers.**—Revs. Lau Tsun-sin, of Bak-sa; Ko Kim-seng, of Tainan; Lim Ian-sin, of Tang-kang; and Ng Chi-seng, late of Lam-a-khe.

## The Decade: 1905-1914.

	MISSIONARIES					Pastorates	Other Congregations	Communi- cant Members	Preachers	Christian Givings	Average per Member
	MEN			WOMEN							
	Ministerial	Educa- tional	Medical	Medical	Other Workers						
1905	5	1	3	—	4	3	78	2,703	36	Yen 8,031	Yen 3
1914	7	—	3	—	7	7	93	4,170	62	27,568	6½

Of the seven Ministerial Missionaries in 1914 one is really an Educational Missionary with little or no time for pastoral or evangelistic work.

'The sound is sometimes not inharmonious.' It is the singing lesson in the Theological College which is thus pathetically

<sup>1</sup> Miss Margaret S. Campbell is a much-valued honorary worker. Mr. and Mrs. Campbell Moody are spending the winter months in Formosa, Mr. Moody giving help in the pastoral and evangelistic work. If Mrs. Moody's health permits, Mr. Moody would greatly like to resume his place as a member of the Formosa Mission staff. His Formosa work was remarkably fruitful.



described in 1905. A gradual advance is now being made in musical taste and ability, in which the Chinese have been sorely lacking, though still, of a congregation not long established, the Missionary says, 'the singing is truly awful.' But young Chinese voices can be trained.

As is a frequent American Presbyterian practice, our Formosan Church was adopting ten years ago a four years' tenure of office for the eldership, not without a pertinent question being raised by a young elder: 'If for lay elders, why not also for teaching elders?'

'Some of the preachers require stirring up,' said the 1905 Report. The difficulty was *and is still* that the ministerial Missionaries are too few, and are much occupied with institutional work. They cannot, as was possible when the Missions were young, lead the preachers in evangelising tours, and so teach them to face indifferent or hostile audiences.

The union of the Churches of the two Presbyterian Missions, the Canadian and our own, since happily effected, had in 1905 been brought nearer by the Canadian Mission Congregations being gathered into the Presbytery of North Formosa. Our South Formosa Presbytery was ten years older.

The Japanese Government of the island was in 1905 extending work amongst the blind, in which our own Mr. Campbell had been a pioneer. 1906 is memorable for an event of a different order. Earthquakes occur probably every day in some part of the island, mostly harmless. But in that year occurred terribly destructive earthquakes. Great numbers of houses and public buildings were destroyed and hundreds of people killed. The Mission was calling in 1905 for what has not yet been accomplished, a more effective occupation of the Kagi county, which has a population of 750,000.

**The Work of 1914** was seriously embarrassed by the depleted staff: Mr. Moncrieff at home on furlough, Mr. Montgomery ordered home after a severe illness, Mr. Barclay in Amoy, engaged on the revision of the Amoy Vernacular New Testament, Mr. Band in Japan, acquiring a working knowledge of Japanese, an increasingly important equipment for a Formosa Educational Missionary, as he is to be, and Mr. Ferguson leaving for furlough in July. The Theological College had to be closed for some months, and other departments inevitably suffered.

**The Pastorates.**—Tang-kang and four out-stations away to the south are united under a pastor of much promise, Mr. Lim Ian-sin, ordained in May. Mr. Lim is a Chinese graduate of the old style, for some years housemaster in the Tainan Middle School, and while there a helpful elder of the Tainan Church. 'His ordination,' Mr. Campbell says, 'was a season of much rejoicing in the Tang-kang group of churches.' The Tainan pastor, an accomplished and devoted minister, Mr. Ko Kim-seng, has broken down because of overwork. He ought to have some help in his pastorate.

**The Stations.**—One hundred in all, and they could easily be

increased in number. 'Christianity has attained to a certain position of respectability,' Mr. Campbell says, 'due to the tolerant attitude of our new rulers, to the cessation of work on Sunday in all Government Offices, to the existence of Japanese Christian Churches in the more important centres of population, with a Japanese Presbytery and a monthly Church magazine. Some of the Japanese Church elders occupy high official positions in the Government service.' But admission to Church membership requires the more care, because a profession of faith does not now mean the persecution of older days. Mr. Campbell would like to see a more thorough instruction of applicants for baptism than is now possible—for example, by the establishment of communicants' classes.

**The Theological College.**—Sixteen students. While the College was closed the six first year's men worked along with the upper boys in the Middle School; the other ten men supplied vacant congregations. They will return to the College now and finish their course. In April the College was re-opened, Mr. Nielson in charge, Mr. Barclay being tied to Amoy until autumn.

Japanese, increasingly necessary for the preachers, is taught by a Japanese tutor. The former tutor, Mr. Yagawa, left the College, and has since died. A new Japanese tutor has been secured, not a Christian, unfortunately (qualified Christian teachers cannot be found). But he has had much experience in educational work. The Presbytery gave permission to Mr. Ko, the Tainan pastor, to conduct classes for some other men, with a view to their employment as preachers in some of his own out-stations, to which they went after a six months' Bible-school course, an experiment which may be repeated. There are many small groups of Christians here and there which might thus be supplied with leaders.

A provisional co-operation with the Canadian Theological College in the north was agreed to at the spring meeting of Synod, the men of both Colleges to work together, two years at Tainan and two years at the Canadian College at Taihoku. The Canadian men have gone from Tamsui to Taihoku. But the proposal has not yet been carried out.

'I wish,' Mr. Campbell says, 'to emphasise what we all feel, that it will be a reproach if two contiguous Presbyterian Missions cannot unite in a movement' (the union of the two colleges) 'which the native brethren are crying out for, because they know as well as we do that the proposed interchange of students will leave us very much as before. One man giving half his time to College work cannot meet requirements which call for the undivided attention of two.'

**Pastoral Care of the Churches.**—Mr. Campbell's diocese last year was Kagi and the district north of Kagi, including Mr. Moncrieff's Taichu churches. Kagi has after long seeking secured a good site for a new church. The congregation has in hand 2,000 yen; but they will need another 1,000 before they can begin to build.

'We are unanimously of opinion,' Mr. Campbell says, 'that Kagi should be made a sub-centre of the Mission. It is growing every day in population and in trade. The Arisan Railway, running into the mountains, to the base of Mount Morrison, brings out great treasures from that region. A better church building would be very helpful in the meantime. The preacher now in charge is a capable man, and would then have more scope for evangelistic work amongst the young people.' Sai-le, a station in the Shoka pastorate, has a preacher full of energy, with a like-minded wife. One of the Sai-le members, Sam-tiong, after completing the four years' curriculum in the Theological College, went to Japan for further studies. There his health gave way, and he was drowned lately while bathing. 'He had a clean, white record, and won much respect and affection.'

Taichu is a Japanese town, a prefectural city some miles north from Shoka. 'The Church is probably the most hopeful, spiritually prosperous Church in our Mission.' It is blessed with a faithful, brotherly band of office-bearers. Their preacher has been three years with them and works well.

'Evangelisation in the city and villages round about, house-to-house visitation of the people, sale of books and tracts, and all other branches of the work, are kept well in hand. The Deacons register the attendance and the offertories at every diet of worship. There are often more than 400 people in attendance on Sundays. The brethren are now engaged in planning for the erection of a suitable chapel. The cost of building and of a good site will likely be 10,000 yen. But that sum does not at all frighten the large-hearted Congregation, who hope, besides, soon to have an ordained Minister placed over them.'

Further north, near the coast, is Gu-ma-thau, one of twenty-six stations (out of our 100) which have no preacher or evangelist. One of three adults baptised here by Mr. Campbell in January is the only Christian in the little market town of Gaw-che, a man of bad repute in his non-Christian days, but now living a consistent Christian life. The two who were baptised along with this man, Mr. Chhoa and his wife, 'belong to a large wealthy family in Gu-ma-thau. They have three sons who are being educated in Japan, while two more are in the local Government School, preparing to join their brothers at Tokyo. Mrs. Chhoa is a particularly winsome, gracious woman.'

A-ta-bu, also in the Shoka district, is a place which the Mission was invited to enter by a non-Christian Chinese, who wanted the townspeople to be benefited by Christian morals.

There are twenty-seven lads belonging to good families in A-ta-bu, who are being educated in Japan at an annual cost to their friends of more than 5,000 yen. The non-Christian Chinese here and at Gu-ma-thau and other places in the district send their lads to Japan for higher school education, only because facilities for a good High School education do not exist in their own district. They petitioned the Government-General lately for the same sort of provision for their boys as is made for Japanese lads in Formosa. They were promised a High School if they would help to

build it, and they have given more than 60,000 yen. The Government has granted a fine large site in Taichu, and the School is about to be built. 'Several of the leading Chinese concerned in this matter have said that they would have been better pleased if the new High School had been under missionary supervision.' Towards the cost of erecting the church in A-ta-bu the Taichu brethren have given 6,000 yen; but they ask that a preacher be sent there of proved ability and character, with a wife who can work amongst the leisured women and girls of the place.

Pak-kang, near Kagi, is the home of the great goddess Ma-tshaw, to whose shrine many thousands of people resort year by year. After several visits by Missionaries a small house was rented recently, the outer room being turned into a preaching hall, able to accommodate thirty or forty people. If a good preacher could be stationed here and a suitable church built many might be brought in. The present evangelist has had no training, and the burden of his exhortations is 'Be good, it is good to be good.' During the year Mr. Campbell has baptised forty-two adults.

To Mr. Nielson was assigned the care of the Churches on the East Coast and all south from Kagi. In the second half of the Mission year the College and the Middle School kept him in Tainan. During the five months, November to March, he was only one Sunday in Tainan. Of these stations he reports that, if generally fairly satisfactory, they do not make very marked progress. But one of the oldest stations south from Tainan, Pithau (or Hozan), is doing well. Under an excellent preacher the people have set themselves to build a new church.

'The old premises were unsuitable, and proved a serious drawback to the welfare of the Church. The new building, for which the Home Committee has made the generous grant of £83, is now approaching completion, and one may hope that bright days await this Church, located in an important market town.' The church is to cost £400.

Another hopeful station is A-kau, with a vigorous young preacher. Here Mr. Nielson had some successful evangelistic services. At one of these addresses were given by the Japanese pastor from Taihoku and by a Professor in the Doshisha Theological College in Japan.

Mr. Nielson edits the *Church News*, and is in charge of the Book Room, and, as the Mission Treasurer, had the somewhat heavy task of paying the preachers' salaries.

**The Middle School** was in Mr. Ferguson's care, November to July; Mr. Nielson was in charge until September, when it was taken over by Mr. Band, on his return from Japan. In April 1914 the senior Chinese assistant, Mr. Lim Ian-sin, accepted a call to be the first pastor of the Tang-kang group of churches, over which he was ordained, and where he is doing excellent work—a man of earnest Christian character and excellent teaching ability, for whom it will not be easy to find a successor. Mr. Band has under him two Chinese masters, who are able to teach in Japanese, and he



secured in Japan a graduate of the Waseda University, Mr. Yamanoto.

The scheme for a large new Middle School, whose curriculum would bring boys up to the door of a University, has not yet matured. The non-Christian Chinese who had promised large financial assistance for the provision of an adequate building have not yet received permission from the Japanese authorities to give help, and are in favour of meanwhile proceeding with the modified scheme, which, however, is dependent on the raising of 20,000 yen by the Chinese Christians. Of this and of the beginning of the work on which he enters well equipped and in good heart Mr. Band will be able to tell the Synod of 1916. At the end of the year there were 69 boys in attendance.

**Primary Schools.**—The Higher Primary School in connection with the Tainan Church is self-supporting, although the fees are low (from 8s. to 12s. yearly).<sup>1</sup> The headmaster during his five or six years of office has brought the number of pupils up to 200, and, if accommodation were available, many more boys would gladly come.

‘From frequent surprise visits,’ Mr. Nielson says, ‘I am able to testify to the excellent discipline maintained by Mr. Li and his two assistants. All three were at one time pupils in the Middle School.’

There are fourteen Mission Primary Schools at other stations, and the total number of pupils on the rolls of the fifteen Primary Schools is 639.

**The Medical Work.**—In-patients, 2,852; out-patients (including 2,258 sick folk seen in their own homes and on itinerations), 11,292; total individual patients, 14,144. Operations: General and eye, 1,852; obstetric and gynæcological, 41; dental, 308; operations with anæsthetics, 748. The hospital is self-supporting, with an income of £1,065 and an expenditure of £1,035, the expenditure including the salary of the foreign nurse. The two doctors’ wives are also trained nurses, both of whom take a large part in the work. Dr. and Mrs. Maxwell are now home on furlough, but Dr. Gushue-Taylor is helped by a graduate of the Japanese Medical School in Taihoku, the capital of the island. Hospital beds, 152.

Self-support is to be more difficult in 1915. Drugs and dressings have risen greatly in price. The Drug Bill for 1915 is expected to be £100 more than for the past year. The fees for the poorer patients cannot be increased. Government taxation bears heavily on the poor; taxes increased to meet the cost of a Japanese expedition into the mountains to subdue the rebellious aboriginal tribes. But it is intended to meet the additional cost of drugs by increased charges for the private wards, for out-patients coming out of the regular times, and by fees for

<sup>1</sup> The Japanese Elementary Schools give free education, expenses being met by a school rate on householders. It is a testimony to the excellence of the Mission Schools that parents pay fees for their boys, although also required to pay the school rate.

surgical operations, of which there are large numbers, by Dr. Maxwell, known widely as 'the man who cuts open people's insides.' 'We are also asking for subscriptions from well-to-do people in the city to help us in this crisis, and are meeting with not a little success in this also.'

By such medical itinerations as are practicable some healing is wrought, and the Mission made more widely known, and the doctor's visits to the villages of old patients encourage them to boldness in a Christian testimony. Dr. Maxwell recalls such an itineration to the district away to the south end of Formosa and to the East Coast, most interesting and fruitful, of which, from his own pen, a full account was given in last year's *Messenger*. The work of two of the Tainan Theological students in Hengchun, an important southern town, will be remembered, with its hopeful establishment of a Christian Church.

Dr. Maxwell and his companions in the tour (the hospital preacher and one of his students) saw patients at Hengchun on three days, treating 712 people and performing sixty-six minor operations, mainly for eye diseases. 'On our two Sundays in Hengchun crowded and quiet audiences listened to the Gospel message, and much Christian literature was distributed or sold during the week. Some interesting folk were met there. Mr. Gaw, as a boy in Swatow, had often heard Christian preaching. After an eventful life he settled in a village just outside Hengchun as a teller of fortunes and a writer of 'Character' Scrolls, which at festival times are posted up in houses. He is a good Chinese scholar, and was held in great repute. His memories of Gospel truth were revived by what he heard from the Tainan students, and now, in his old age, he has turned to the Lord. He walks twice a Sunday to and from Hengchun, and often goes out on preaching excursions with the Hengchun preacher. He taught himself in a few weeks to read Romanised books to be able to teach his neighbours. He represents quite a large class in Formosa, men and women, who have learned something of the truth, and who do but await the quickening breath of the Spirit of God to become the most useful members of our Church.'

In the same village the soothsayer of the district has been led to Christ. 'He has sent me his apparatus for carrying on this curious profession, amongst them books on Astrology, and the rhymes and phrases which summon the spirits to answer inquiries.' From another village near Hengchun, Ba-a-khe, a number of people come regularly to the Hengchun services. From the house of the leading man of the village all the inmates come to Church. 'Two of the men of this house have been in the Tainan hospital, and also the wife of one of the two, who made an excellent recovery after a serious operation. The idols have been destroyed entirely here, and family prayers established.' The latest Hengchun news is that seventy or eighty people crowd the little inadequate place of worship every Sunday, while on most evenings twenty or thirty come for prayers and for further teaching.

On the other hand a young woman, who in the hospital had been impressed, and who on returning home continued to worship God, the only worshipper in the village, has been mocked out of all profession of faith in God. But here is an older woman, a former patient in the Tainan hospital, the mistress of her house, and living near Hengchun,



GAW TOW CHURCH (to right); GOVERNMENT SCHOOL (in centre), and OPEN AIR THEATRE (to left). The strips of cloth hanging up are the property of a dyer. (Yungchun District.)



GOD OF WAR AND TABLES FOR OFFERINGS.





PILLOW BRIDGE : YUNGCHUN ROAD. (Legend relates that the night the bridge was finished, a fairy came and heaved up the stones for a pillow.)



TEKHOE : LOOKING SOUTH. (Yungchun District.)

[To face page 55.]



who has held her ground, and who regularly brings her husband with her to the Church.

Of the aboriginal tribes of Formosa, Dr. Maxwell saw a good deal during the tour. Some tribes can be reached from Hengchun ; but it was on the East Coast that he came into real contact with the aborigines. There is in the districts allotted to the English Presbyterian Mission a large friendly tribe, as yet quite unevangelised, the A-mi, 30,000 in number. Consumption is rife amongst them. They drink freely a crude spirit which they make themselves, and a still more deleterious liquor made by the Japanese ; then they lie about on the damp ground intoxicated, get chilled, and fall victims to phthisis. The Formosa Missionaries earnestly plead that we should establish a Mission amongst these accessible tribes. Perhaps in co-operation with the Canadian Presbyterian Mission in the north of the island this work may be undertaken after the difficulties created by the war have passed away.

Of the ordinary evangelistic influence of the medical work, Dr. Maxwell cites some examples.

A boy two or three years ago had part of his backbone removed to relieve pressure on the spinal cord. He should have been brought sooner to the hospital, but even as it is, he can walk with the help of a stick, whereas for years he could not even stand upright. The whole family now goes regularly to the nearest church. A woman had a large tumour removed from the front wall of her abdomen. The gap which was left was filled up by a piece of silver netting, with entirely satisfactory results. She now regularly attends the church in her neighbourhood.

Another case of much interest is a woman with a goitre. She was advised more than a year ago by the Mission doctors to come to the hospital. But her mother, a devoted idol worshipper, strenuously objected. Another daughter had been to the hospital before, and on her return home had refused to worship the idols any longer, and she and her children attend the nearest church, 'bewitched,' the grandmother said. This daughter and her children came home from a visit to the preacher with some cakes given them by the preacher's wife. The grandmother took the cakes from the children and threw them to the pigs. The pigs might go mad ; but her grandchildren were not to be bewitched. But the goitre grew larger, and at last the grandmother herself brought the daughter to Tainan Hospital. The goitre has now been removed, and the whole family may become Christians.

Such illustrations of the entrance of the Gospel into hearts by the way of healing of the body could be multiplied. The Mission doctors are indeed effectual fervent Missionaries. Their work should hold a great place in the Mission faith and the missionary prayers of the Church at home.

**Evangelistic Services** have been held at full moon, monthly, in Tainan and frequently at several of our out-stations—started in Tainan at the request of the people themselves. Mr. Barclay reports such meetings at Tainan, Taichu, Shoka, A-kong-tiam (a

# FORMOSA

## ENGLISH AND CANADIAN PRESBYTERIAN MISSIONS

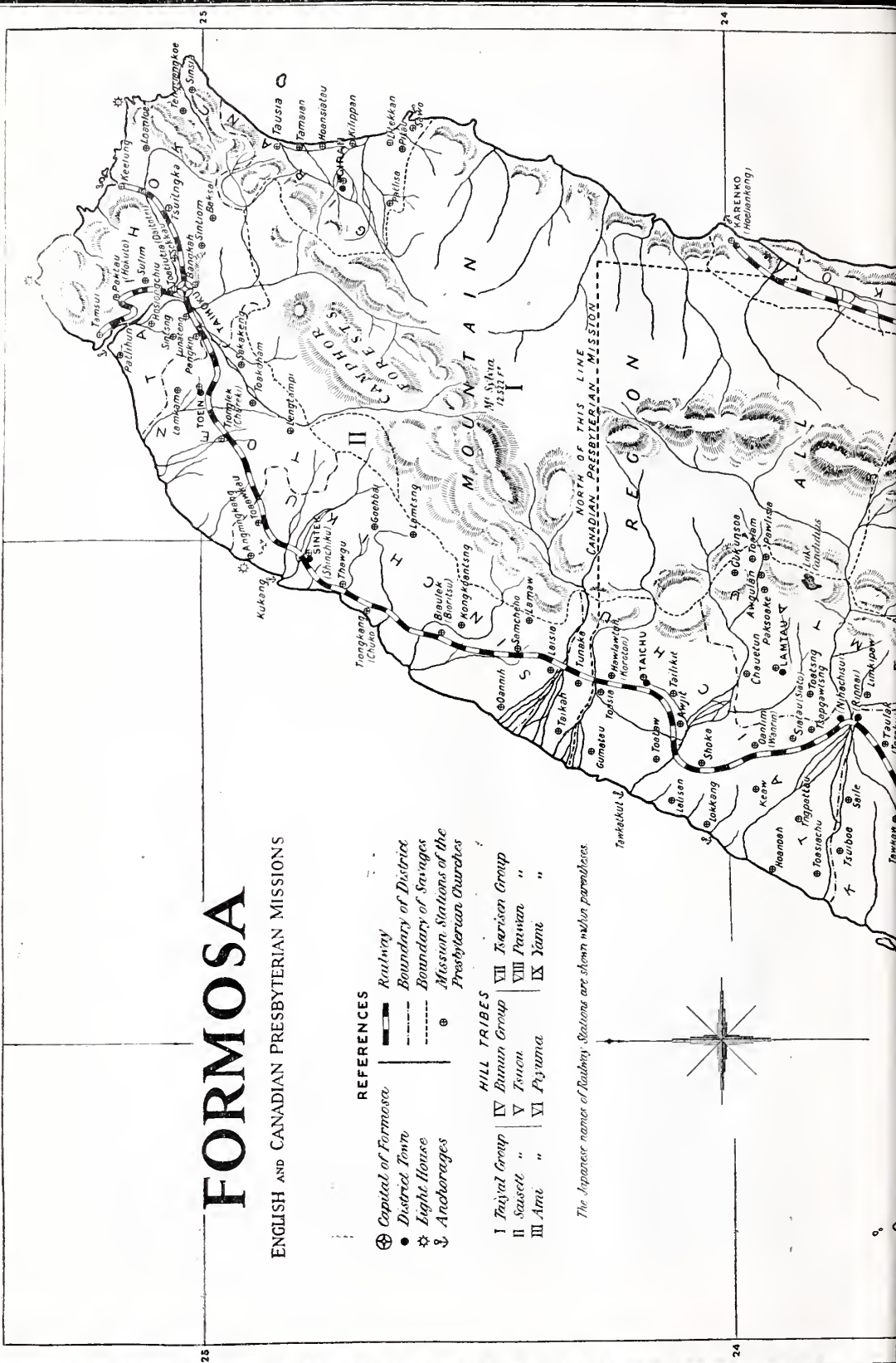
### REFERENCES

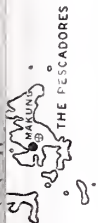
- ⊕ Capital of Formosa
- District Town
- ✱ Light House
- ⚓ Anchorages
- Railway
- Boundary of District
- - - - - Boundary of Savages
- ⊙ Mission Stations of the Presbyterian Churches

### HILL TRIBES

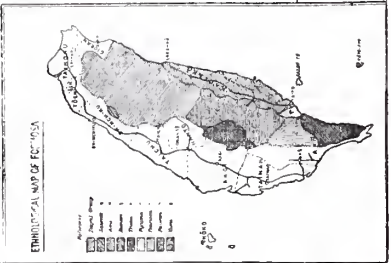
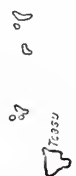
- I Taijial Group
- II Saisset " "
- III Amé " "
- IV Binun Group
- V Tsoan " "
- VI Piyana " "
- VII Iserisen Group
- VIII Frawan " "
- IX Yamé " "

The Japanese names of Railway Stations are shown within parentheses.





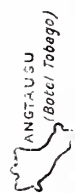
THE PESCADORE ISLANDS



ETHNOLOGICAL MAP OF FORMOSA



IX MOESIOSU (Samsasitz)



ANGTAUSU (Bohai, Tobago)



new station sixteen miles south of the city), Akau, Tang-kang, and Tek-a-kha (a station connected with Tang-kang).

The meetings are prepared for by prayer-meetings in the church. Then notices are sent out broadcast, and open-air meetings take place at which the coming services are announced by means of processions of schoolboys and in other ways. Here is a sample programme of a three-nights' campaign: First evening: 'Man,'<sup>1</sup> by the Pastor; 'True Filial Piety,' by the local preacher; 'Brevity of Human Life,' by one of the Elders. Second evening: 'The Value of the Soul,' by the Pastor; 'The Love of God,' by the Preacher; 'The Call of the New Era,' by another preacher; 'The Return of the Prodigal,' by a third preacher. Third evening: 'The Broad and Narrow Way,' by one of our Preachers; 'The Perfect Man,' by the Pastor; 'Life is Like a Dream,' by one of our preachers; 'Happiness in the Home,' by the local Preacher.

The meetings have already brought in new worshippers. The most remarkable immediate results followed meetings held in a small village, where the Church has had no additions for years. One member of the Church bore the whole cost of bringing speakers from neighbouring stations and providing hospitality for them. 'At the three meetings there were about 1,000 hearers, and much interest was shown. At the close of the third meeting the headman of the village, not himself a Christian, exhorted the people to come to worship. On the following Sabbath there were more than thirty new hearers, including the headman himself and about a dozen people from his household, attending forenoon and afternoon. Seven or eight children from his household are now coming daily to learn to read.'

The way in which many of the young men have come forward as speakers and organisers has been very gratifying. The movement is a matter for great thankfulness, and we hope it will go much further.' Returning to Formosa after eighteen months' residence in Amoy, Mr. Barclay describes the New Year as 'a year in many ways more hopeful and encouraging than any of those that have gone before.'

**Work Amongst the Blind.**—Mr. Campbell's work for the blind in Formosa (17,000 in number) is thirty years old.<sup>2</sup> He first prepared in an adaptation of the Moon alphabet an edition of Saint Matthew's Gospel in the Romanised Amoy Vernacular, spoken by most of the Chinese in Formosa. Other Scripture books followed.

A little later he adapted the Braille point system to the Amoy Vernacular, Braille books being much less bulky than those in the Moon alphabet. When at home on an early furlough he interested the Glasgow Free Church Theological Students in this work, and they raised for it £525 amongst Free Church Congregations. Rooms in Tainan were rented, and a school for the blind opened under Mr. Lim Ang, himself nearly blind and a good teacher.

<sup>1</sup> Each speaker's subject is written up in front of the audience.

<sup>2</sup> See an interesting account of it in a recent issue of the *Messenger*.



Visiting Tokyo not long before his next furlough was due, Mr. Campbell met by invitation Count Kabayama, who had been the first Japanese Governor-General in Formosa, and was then Minister for Education. Count Kabayama gave him a letter to Baron Kodama, then Governor-General in Formosa, suggesting that the Formosan Government might do something for the blind in the island. Six months later a Tainan Government Blind School took the place of Mr. Campbell's school, Mr. Akiyama, from the Mission Middle School, its first headmaster. In this school the lady Missionaries are always free to give Christian instruction and to teach hymn-singing out of school hours. The school has fifty boarders, and is now being enlarged to accommodate fifty more.

A later development of the work, assisted by the students of Westminster College, has been the provision of Christian books for blind folk, conducting correspondence with them, visiting them in their homes, and giving them some help in earning a living for themselves.

In one of the lower rooms of Mr. Campbell's house Mr. Saw-hai, an intelligent blind member of the Tainan Church, with a machine patented in Kobe which prints embossed letters on both sides of every leaf, is well advanced with a small edition of the enlarged Formosa Hymn-book. The first number of an Amoy Vernacular embossed *Church News* has been issued.

In Japan the blind have almost a monopoly of massage as a profession. But there is no demand for this treatment amongst the Chinese, and the Japanese in Formosa are as yet comparatively few. 'I have tried repeatedly to awaken the interest of Government officials to the good work which blind lads might render as interpreters in the hundreds of offices connected with the Prefectural, Law, Police, Postal, Customs, Railway, and Medical services in Formosa. Many of those blind Chinese youths are proficient speakers of Japanese, and are able to write it with swiftness and accuracy. I have not given up hope that some such help may yet be extended to them.'

The problem is most difficult of solution for blind girls between sixteen and twenty years of age. Few of them can hope to marry, and unless they have well-to-do relatives their fate is often tragic. 'I have obtained from a Manchester firm one of their knitting machines, which are specially constructed for blind workers. Since the arrival of the Japanese in Formosa a great demand has sprung up for strong socks and stockings of moderate price, and the machine I am now putting together can rapidly turn out such articles in cotton, worsted, or silk.'

Mr. Campbell's work for the blind is applied Christianity of an admirable kind, such as there is a vast field for in China and Formosa. 'No doubt,' he adds, 'our Medical Missions are veritable fountains of blessing, but they leave untouched enormous areas where we meet the leprous, the insane, the blind, the incurably deformed, and millions of healthy children who are perishing from

destitution and neglect. The Roman Catholic Church shows far-seeing wisdom in the extensive work she carries on among orphans and castaway infants.'

## II. SHOKA (CHIANGHOA).

**The Mission Staff.**—Rev. Hope Moncrieff, M.A., and Mrs. Moncrieff; Dr. and Mrs. Landsborough; Misses Stuart, Butler, and Livingston.

**Ordained Chinese Ministers.**—Revs. Lim Hak-kiong, of Shoka, and Tsan Chhi-heng, of O-gu-lan.

**The Medical Work.**—In-patients, 1,704; out-patients (including 151 sick folk seen in their own homes), 7,048; total individual patients, 8,752. Operations: General and eye, 1,569; obstetric and gynæcological, 48; dental, 213. Operations with an anæsthetic, 1,057;<sup>1</sup> hospital beds, 90. The hospital is self-supporting, with an income of £1,365 and an expenditure of £1,270.

With £70 of the income a house close to the hospital was purchased and fitted up for the second assistant, who was married last April. Dr. Landsborough has had to watch over the building of a house for himself during the year; the foreman builder, Mr. Campbell Moody's 'Brother Brush.' The two senior assistants, graduates from the Japanese Medical School, left during the year, one of them to set up in private practice, the other in ill-health. In their stead there are now three assistants, whom Dr. Landsborough himself has trained in Shoka, and who do excellent work; not so well up in book medical knowledge as the two who left, 'but in practical knowledge, experience, both medical and surgical, and also in general usefulness, they far excel the graduates straight from the Medical School. While we were on holiday in Japan they carried on the hospital as usual, one of them also taking over the Treasurership, though it was necessary, in order to satisfy the Japanese authorities, to arrange with a graduate of the Medical School in practice in Shoka to be in nominal charge.'

To inspire and help the native workers, assistants and servants, Dr. Landsborough has a monthly hour for Bible Study, Prayer and Conference, 'a great help,' he says. The hospital evangelist ('Joyful Spring,' of Mr. Campbell Moody's 'Heathen Heart') is well fitted for his post; but unfortunately his health is unsatisfactory. All the native staff assist in morning and evening worship in the hospital chapel, and in preaching to the patients.

Amongst the in-patients in the hospital, Mrs. Landsborough, Miss Butler,<sup>2</sup> the Biblewoman, and some of the women of the Shoka church, all labour with many encouraging results. In the Women's Waiting Room Miss Butler spends every Friday morning

<sup>1</sup> Dr. Landsborough charges a dollar for the anæsthetic, and the Chinese beg to have it, even when he would think it unnecessary.

<sup>2</sup> Miss Stuart was at home on furlough, and Miss Livingston was grappling with the language.

with the women, and then visits the wards. Other helpers share in the work on other days.

**The Primary School** has sixty on the roll, a good school, though it has to meet in the church for want of a school building. The headmaster is one of the preachers; an excellent teacher, able and willing to help the Shoka pastor, who has a large number of out-stations to visit. The second teacher is a preacher's son, who left the Tainan Middle School a year ago.

The Japanese have public elementary schools in every place of any size throughout the island. Hence there are few schools in connection with our country churches, as in China. 'In some places the preacher gathers together the children for a night school, or at other times when they are not attending the public school. In this way instruction is given in Chinese "Character," Romanised Chinese and Scripture, much appreciated by the parents.' The Government schools are often understaffed, and the education unsatisfactory.

**The Sunday School.**—The boys' side of the Sunday School (120 boys on the roll, Mrs. Landsborough, superintendent) is held in the hospital, the hospital chapel used for opening and closing exercises, and the consulting room, the women's waiting room, and the students' dining room available for the classes. The Sunday School teachers are the hospital assistants and students. The three senior assistants regularly address the monthly evangelistic meetings for non-Christians. Sometimes also they take the Church services when the pastor is visiting one or other of his many out-stations. Dr. and Mrs. Landsborough come home on furlough this year. The hospital will then be left in charge of the three senior assistants.

### III. TAKOW.

The Takow Hospital is to be re-opened, with a Chinese medical graduate in charge; but it has not yet been possible to secure a suitable man. The Japanese authorities permit no one to do such responsible medical work as this would be who is not fully qualified. The Tainan Mission doctors would frequently go down—a railway journey of an hour and a half—to give assistance, especially in difficult operations.

The Takow Christians worship on Sundays in the Hospital Chapel. Most of them have to cross the harbour by ferry to reach the Chapel, and no boats are permitted to cross except Japanese. The fare across is a serious tax on the worshippers, all poor people.

### SINGAPORE.

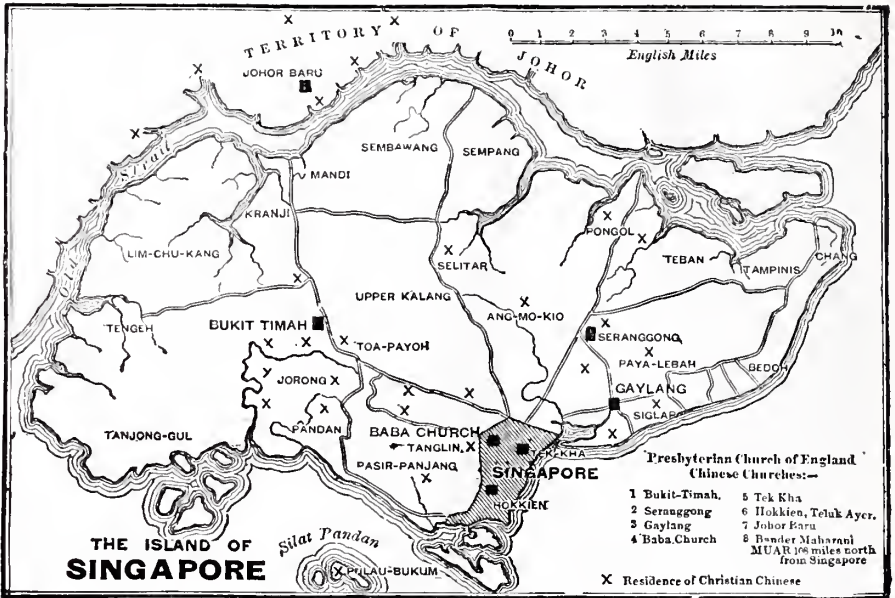
**The Mission Staff.**—Rev. J. A. B. Cook and Mrs. Cook<sup>1</sup>; Rev. Wm. Murray, M.A.

**Ordained Chinese Ministers.**—Revs. Choa Lok-chi, of the Amoy-

<sup>1</sup> Miss Cook (now Mrs. Pierrepont) has for years been a greatly valued honorary worker.

speaking (Hokkien) Church, and Tay Sek-tin, now acting as Secretary to the Singapore Anti-Opium Association.

The Presbyterian Church in Singapore began a Mission to the Chinese in the island in 1857. Mr. Cook went out in 1881. Five of the thirteen stations are in the Malay Peninsula. Mr. Cook's parishioners are the Swatow-speaking Chinese; Mr. Murray's, the 40,000 Straits-born Chinese (Babas).



### The Decade : 1905-1914.

	MISSIONARIES					Pastorates	Other Congregations	Communicant Members	Preachers	Christian Givings	Average per Member
	MEN			WOMEN							
	Ministerial	Educational	Medical	Medical	Other Workers						
1905	2	—	—	—	—	2	9	291	6	2,837	9 $\frac{3}{4}$
1914	2	—	—	—	—	2	11	379	8	4,051	10 $\frac{1}{2}$

In 1905 the Hokkien (Amoy-speaking) congregation took possession of its comely church near the Tanjong Pagar docks, costing £1,350. Westminster College students pled for the new building during one winter, but the greatest part of the cost was raised by the congregation and by Singapore European friends. The Hokkien Christians are mostly 'small shopkeepers and Tanjong Pagar dock workers.' They had up till then been meeting in



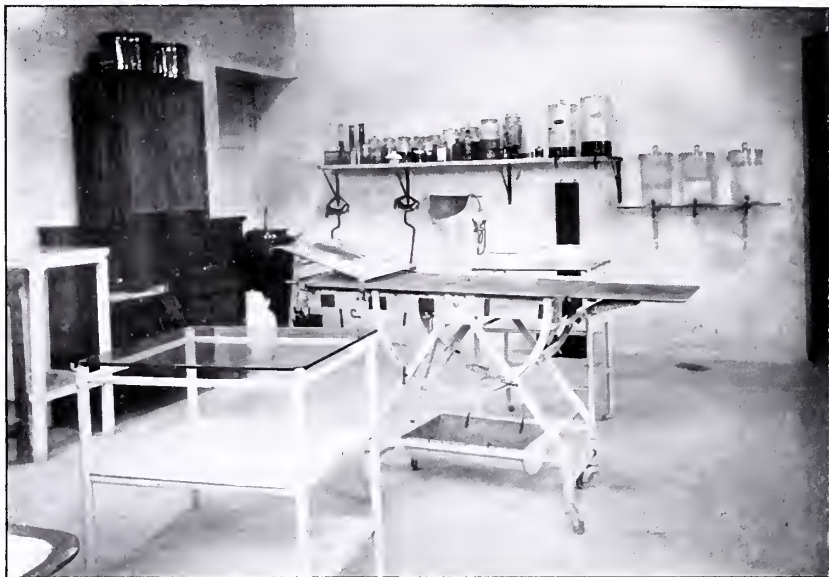


RIVER: YUNGCHUN (OPPOSITE THE MISSION HOUSES).



PIAW: YUNGCHUN DISTRICT.

[ To face page 62.



OPERATING THEATRE: YUNGCHUN HOSPITAL.



REV. MARK LOW (OF YUNGCHUN), HIS WIFE AND FAMILY.

[To face page 63.

rented houses. The Straits-born ('Babas') Chinese Church Centenary Bible Society collection of 1905 (\$100) was one of the largest made in the island. A friendly American writer wrote ten years ago : 'The English Presbyterians and the American Methodist Episcopal Churches have fruitful work here amongst the Chinese.'

After thirty-three years of strenuous service, Mr. Cook is as optimistic as ever. Progress is not rapid in Straits Settlements' Mission work. But there, and in all non-Christian lands, the Kingdom of Christ will come. Mr. Cook is fully occupied with visits to the stations in the Johore Sultanate and in the Island of Singapore, and preaching to non-Christians. Mrs. Cook usually accompanies him, and in the outlying places and in Singapore city itself she teaches many of the Chinese women and girls, in whose trust and affection she has a great place.

Mr. Tay Sek Tin has retired from the Amoy-speaking pastorate. 'He is now a self-supporting, much-esteemed honorary pastor, and gives freely welcome and useful help, ever ready at his own charges to undertake duty at any of our congregations, when the duties of his post make it possible. He is considered by the Chinese to be a specially highly favoured man, with his seven bright boys. But, as there is no sister for them in the home, he and his wife have adopted a baby girl.'

'The rush,' Mr. Cook says, 'in the towns is all for an English education.' But Primary Vernacular Mission schools are being started again in Bukit Timah and Selitar, and it is expected that such schools will soon be set up at all the country stations. The Chinese population in the Straits Settlements is always on the move. Men return to China as soon as they have gathered a few hundreds of dollars. The Singapore churches lost in this way fifty members in 1914. The consolation is that they carry the Christian faith to their ancestral homes and become there centres of light.

Wages of labour in Singapore are double what they are in South China. Our Christian folk are therefore able to bear a large share of their own expenses. They raised last year £470, an average per member of nearly twenty-five shillings. The Home Mission of the Chinese Singapore Church is shifting its field. It occupied Gaylang, east from Singapore city, but that station has been transferred to the Methodist Episcopal Mission, and our people are beginning work in the west of the island, where there is a large unreached Chinese population.

#### THE STRAITS-BORN CHINESE.

Mr. Murray's field is hard to win, but well worth winning. While he was at home on furlough the office-bearers of the Baba congregation conducted the services in Malay most efficiently. English friends (amongst them Mr. Cook, Mr. Runciman, minister of the English Presbyterian Church; Mr. Vance, who was minister-in-charge for a year after Mr. Runciman left; Mr. A. Lee; Mr. H. S. Mackenzie, who represents the Y.M.C.A. in Singapore) gave



assistance in the English Baba work. The teachers in the Sunday School are Mr. and Mrs. Pierrepont, Miss Tan, and Mr. Ke Kiang Cheng.

The Monthly *Prinseps Street Church Messenger*, edited by Mr. Song Ong Siang, M.A., LL.B., has completed its sixth year of useful service. The Young Men's Reading Club (membership thirty-seven), with its weekly meetings for papers and discussions, and its classes for history, literature, logic, and moral philosophy, touches many young men beyond the Church, and so with a more distinctively religious influence does the Chinese Christian Association, to both of which Mr. Murray gives much assistance. The Baba Church, with a total income of \$1,000, pays all its own expenses, and contributes to the Bible Society, Mission work amongst non-Christian Chinese, and the Y.M.C.A. Building Fund. The war has its heavy hand on Singapore. 'Some of our male members,' Mr. Murray says, 'are serving the Colours as volunteers on active duty. There is considerable local distress through unemployment and restriction of trade, and how the finances of the congregation may be affected thereby cannot yet be measured.'

### RAJSHAHI, BENGAL.

(Including the work at and around the two centres, Rampore Boalia and Naogaon.)

#### I. RAMPORE BOALIA.

**The Mission Staff.**—Rev. Wm. J. Hamilton and Mrs. Hamilton; Miss Mary Taylor and Miss Mary Winnefred Hall.

The Rajshahi population (1,500,000) are mostly small farmers, scattered over more than 6,000 villages, cultivating rice and jute, very poor, the majority Mohammedans. There are only three towns of any size in the whole district, Rampore Boalia (20,000 inhabitants), Natore (9,000), Naogaon (3,000). Ours is the only Protestant Rajshahi Mission. Work was begun in 1862, the first missionary the Rev. Behari Lal Singh, a pupil of Dr. Duff.

#### The Decade : 1905-1914.

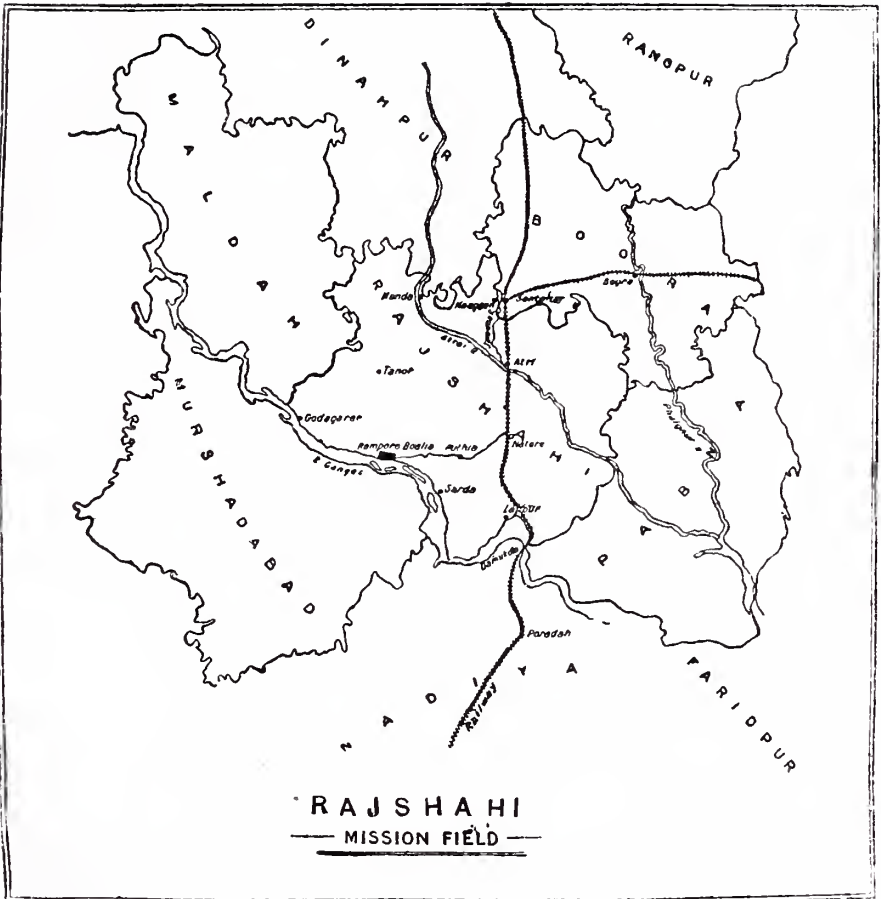
	MISSIONARIES					Pastorates	Other Congregations	Communicant Members	Preachers
	MEN			WOMEN					
	Ministerial	Educational	Medical	Medical	Other Workers				
1905	1	—	2	—	—	—	1	7	1
1914	2	—	0	—	2	—	1	17	1

In 1905 our Bengal Mission joined the Presbyterian Church of India, formed that year. A proposal was then under discussion,



carried out early in 1906, for the transference of the medical work to Naogaon, thirty miles north from Rampore Boalia, medically destitute, and the centre of a district of villages scarcely before touched by the Mission.

A difficulty hampering all Bengal Missions, now as then, is whence to obtain trustworthy native workers. Roman Catholic aggression is felt



here also, as in China. In the winter months of 1905, during a visit to Naogaon by the Mission doctors, 'on two mornings there was hoar frost on the ground, a thing which even the oldest inhabitants had never seen before.' Of the leavening influence of Missions in India the 1905 Report cites an interesting instance. The Prime Minister of the neighbouring State of Travancore told a non-Christian student gathering that 'their own sacred books contained many good things, but had lost all vitality.

India's new mental and moral uprising was due to the Christian Bible and the Christian Mission.'

**The Medical Work.**—The dispensary to which the Rampore Boalia medical work is now confined is in the care of a capable compounder, who treats simple ailments with success. Including 299 seen at their own homes and on itinerations, 3,953 sick folk were prescribed for, of whom 1,200 were women. The operations were 6 general, 5 dental; 5 inoculations; 1 operation with anæsthetic, all performed by Dr. Morison. The dispensary required no help from the Mission funds, local fees and donations (£82) more than meeting the whole expenditure (£52). Mr. Hamilton and Dr. Morison both urge the keeping open of the dispensary, not only for the relief it provides for the sick, but because of its evangelistic value.

**Pastoral and Evangelistic.**—Mr. Hamilton cares for the little Christian congregation in Rampore Boalia, carries on regular open-air preaching, holds classes and meetings in the Mission Hall in the town for the students of the Government College, preaches to the patients at the Mission Dispensary, visits village markets, camps for days at the annual Pilgrims' Fair at Khetur, a village twelve miles from Rampore Boalia, and at other places in the district.

The Pilgrims' Fair occurs at the beginning of winter. 'There for the first time since I came to India,' Mr. Hamilton says, 'I saw a Hindu holy man with his arm continually held up. There also, for only the second time, I saw a devotee on a spiked bed. These austerities hardly pay nowadays. The two men gathered from admirers a few coppers, where formerly the gifts would have been silver.'

The native preacher was often able to meet the steamers calling at Rampore Boalia, and to distribute Christian literature amongst the passengers. The father of one of the teachers in the Girls' School has been helpful in colportage work.

The dispensary audiences were most numerous in the spring. 'The Gospel message reaches through the dispensary services villages to which it is not easy for us to get. We often have a hearty welcome from grateful patients in villages we are able to visit.' The students' meetings were better attended last year than for some years back. One effect of the war has been the establishment of a better footing between Europeans and Indians, a most welcome relief after several years of strained feeling, a happy change felt at once among the students, some of whom run a bookshop and have agreed to stock Bibles. 'They would not hear of taking any commission on their sale.'

'We are breaking new ground in the Borind (a group of villages several miles from Rampore Boalia), where a Roman Catholic propaganda

has been mischievously active for some years.' Three Mohammedan families belonging to our Mission at Tanore, twenty miles north, were laid hold of by an intruding Continental Mission, and the adults baptised. One of the men was a priest, and Mr. Hamilton had hopes that he might become a helpful preacher. Three adults were baptised during the year, and there are a number of catechumens.

If anyone is inclined to regard this as a poor result of steady, faithful labour, let it be remembered (1) that no Bengal Rural Mission has rapid visible results; (2) that the Rajshahi Mission is seriously undermanned;<sup>1</sup> and (3) all careful observers of the Indian mind tell us that there is a great process going on of preparation for an abundant harvest by and by. Sir Narayan Chandarbarkar, Chancellor of the Bombay University and a Justice of the Bombay High Court, an orthodox Hindu, says: 'The ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought.' As Mr. Hamilton puts it, 'The meal is being stirred up and the leaven is being added. When will the whole be leavened?'

## II. NAOGAON.

**Mission Staff.** — Dr. Morison and Mrs. Morison; Miss Violet Sinclair, Hospital Nurse.

Naogaon became a Mission centre in 1906. In Rajshahi, in which all our Bengal work is situated, the majority of the population is Mohammedan, and the medical and evangelistic work of the decade has brought about a number of interesting Mohammedan as well as Hindu conversions.

Dr. Morison had a good deal of low fever during summer, which, as the cooler weather came on, happily disappeared. While seeking relief for a week or two in a higher district he was able to leave the hospital in charge of a capable Bengali doctor. Christian native doctors are a Mission hope in India, as in China.

Turkey's participation in the war is, of course, much canvassed in the bazaars. 'The whole tone of the Moslem population is pro-British,' Dr. Morison writes. 'I have had talks with the leading Moslems here and with many of the villagers. "We wish to have British rule," they have all said. "Turkey has made a big mistake."' One evening, to put a stop to absurd rumours of anti-British victories, Dr. Morison convened a public meeting. He read to it the King-Emperor's letter of thanks for the loyalty of the Indian people, and then explained the present position of the war. 'They seemed much interested.'

**The Medical Work.**—In-patients, 370; out-patients, 2,795, in-

<sup>1</sup> The Committee is pledged to send a ministerial missionary to each of the two centres, Naogaon and Rampore Boalia, as soon as suitable men can be found.

cluding 299 sick folk seen in their own homes and on itinerations; total individual patients, 3,165; operations: general and eye, 145; obstetric and gynæcological, 7; dental, 21; vaccinations, inoculations, and injections, 94; operations under anæsthetics, 30. The hospital cost the Mission £20.

Dr. and Mrs. Morison and Nurse Sinclair went up to Naogaon from Rampore Boalia early in the Mission year. The hospital had been closed for nearly two months, and it was some time before it became generally known that medical help was again within reach. Last May Miss Sinclair was sent home on sick leave, and in June one of the hospital assistants died, a man who had been ten years in the Mission service, a willing, trusted helper, difficult to replace. In Miss Sinclair's absence, 'it will now scarcely be possible,' Dr. Morison says, 'to treat a large number of the women who come to us for medical relief. We trust that she may again be allowed to return to the work she likes so well, and from which she is so much missed.'

The out-patients have a service every morning. The in-patients have morning prayers at half-past six, and an evening service for themselves. Several patients have given evidence of sincere faith in Christ as their Saviour.

A branch dispensary was held every Friday during the earlier months of the year at Atrai, two stations down the line. As the weather became hotter this could not be continued, but help was given there to over 200 patients.

**The Evangelistic Work.**—The native helpers are a preacher and a colporteur. The latter is partly supported by the British and Foreign Bible Society, and visits the large markets in the district, preaching and selling his books. The sales during the year were eleven Bibles, six New Testaments, 2,281 Gospels, and 1,222 hymn-books and other religious books—a total of 3,520.

Of the catechumens attending the Inquirers' Class, five were baptised. Two of these were first baptised by Mr. Hamilton and then married. 'On the same day one of our orphans, Nolini, made profession of her faith in Christ by baptism, and has since proved the reality of her faith by improvement in character and behaviour. Another of those baptised was a former hospital patient who was twice in hospital in Dr. Macdonald Smith's time, and heard then the message of life he had been seeking for in vain in Islam. He came to us with his wife and family at the beginning of the year, and was baptised along with his two children. His wife is now under instruction. One soweth and another reapeth.'

Another marriage of much interest was that of the colporteur and Padma, a blind girl, whose support has been provided by Tooting friends. The marriage was one of mutual affection and was approved by the friends of both bridegroom and bride. The Sunday School and the Day Schools have had varying fortunes during the year. At one time the Sunday School had from 40 to 50 scholars. Then, in the hot weather, about half that number. There is a day school in the Mission compound, but the attendance is small. Most of the Mohammedan villagers do not wish



their girls to learn to read. The Christian girls in the compound are, however, making good progress, and it is primarily for them that the school is begun.'

The Sunday services have had an average attendance of between 30 and 40. Twice during the year special evangelistic services were held, and the little church was several times crowded.

Mrs. Morison spent six weeks with a friend who was teacher to a Rajah's daughter. While there she visited many of the women in their homes and sold 200 Gospels. A lantern-lecture by Dr. Morison was given in the temple of the palace, the Rajah and a younger brother on the platform and joining in the Christian hymns. 'Later, opposition was raised by the priests, and the Rajah withdrew his support; but not before the Gospel had found its way to many hearts, and some Bibles had been bought in the palace itself.'

### LIVINGSTONIA.

The Synod continues year by year its call to the Church to assist this great African Mission of the United Free Church of Scotland, to a large number of whose people our own Missions have always been indebted for munificent support.

Livingstonia has had a romantic history of blessing; warlike, ferocious tribes made peaceable; flourishing schools; adult baptisms in hundreds each year; remarkable communion seasons, recalling the old Scottish Highland Communion, with their crowds of worshippers; but, unlike Highland Communion in that, in Livingstonia, instead of a few trembling communicants, the 'tables' are thronged with joyful confessors.

'A red-letter day in the history of Livingstonia' was Monday, May 18, when the first ordinations to the native Livingstonia ministry took place. On the previous day between 5,000 and 6,000 people gathered for worship in and outside the church in Bandawe, the oldest Livingstonia station. The ordination service on the Monday, Dr. Laws presiding, was attended by Church members only, who crowded the church, seated for 1,600.

Three young men were ordained, Mr. Yesaya Zerenji Newasi, a Tonga of Bandawe, a capable and studious young man; Mr. Hezekiya Maerwu Tweya, an Ngoni (once the fiercest warrior tribe of Nyasaland), 'a steady worker who helped to stem the Ethiopian movement' for an independent Church; and Mr. Jonathan Cherwa (also an Ngoni), 'widely known for his gifts as a devotional hymn writer.' The questions of the United Free Church Formula put and answered, the three young men signed the Formula, accepted the Apostles' Creed and the Church's brief statement of the faith as their own Confession, and were then duly ordained.

The war has reached Nyasaland. 'Forces from German East Africa invaded British territory; the Mission motor-boat was

requisitioned by the British authorities, and the hospital made ready in case of need.

The British officers advised all non-combatants to retire, but the missionaries declined to leave their posts. Nothing happened for a week or two. Then the enemy advanced, about 400 strong, and attacked the Government station, which is close to the Mission station. For several hours the residency was defended by eight or nine Europeans, and then a relief column arrived. A severe engagement ensued, a considerable number of the German force was killed, and two maxims out of three were captured. The attacking party had brought a large quantity of dynamite, and it was evident that, if they had won the day, they would have made an end of Karonga.' A month later there was fighting close to Mwenzo, a station on the border of German territory. The natives fled, and it was judged best to leave the station for a time. So far no damage seems to have been done to Mission property. The Rev. Donald Fraser, of Livingstonia, says, speaking of the effect of the war on the natives: 'I do not think there will be much difficulty in letting them see that we have taken the Christian part in this conflict.'

Submitted, on behalf of the Committee, by

ALEXANDER MACALISTER, *Convener.*  
WILLIAM DALE, *Secretary.*

[For Financial Statement see p. 98.]

**RESOLUTIONS** on the Report submitted by the Convener :—

1. The Synod receives the Report.
2. The Synod expresses thankfulness to God for the abundant tokens of blessing on the work of the Mission, for the effectual openings that have been given to our workers, for the success of the recent evangelistic campaign in China, and for the increased spirit of unity among all the Churches in China.
3. The Synod rejoices to learn that it was possible to close the accounts for the year free of debt; but notes with concern the continued decrease in Congregational contributions. The Synod hears with regret of the limitation of the appropriations for the current financial year, and especially that it has been impossible to take advantage of the most important opening for the Gospel work among the A-Mi of Formosa. The Synod, therefore, calls on the Church to evince a larger liberality, in spite of the national financial strain due to the war, that the work of the Lord be not hindered.
4. The Synod in this year, which is the Jubilee of the Formosan Mission as well as the Centenary of the birth of the Rev. W. C. Burns, recalls with humble thankfulness the blessing of God which has rested on our Mission work from its beginning, and ascribes all the glory to Him, Who alone giveth the increase.
5. The Synod grieves to hear of the death of Mrs. Gibson, of Swatow, and notes with regret the removal from the roll of

missionaries of the Rev. H. Thompson, who retires after thirty-seven years of faithful service, and of the Rev. D. B. Mellis-Smith, who has accepted a commission in the Army. The Synod cordially welcomes the Rev. George McCahon, appointed to Chinchew, and Mr. A. Guthrie Gamble, appointed to Swatow, and Miss Muriel Donaldson, appointed to Chinchew; Miss Mary Paton, appointed to Swabue; and Miss Marie Thompson, appointed to Wukingfu; and again draws the attention of our students, licentiates, and younger ministers to the pressing needs of our Mission.

6. The Synod congratulates the Rev. J. Campbell Gibson, D.D., of Swatow, and the Rev. Thomas Barclay, M.A., of Formosa, on completing forty years' service in the Mission Field.

7. The Synod welcomes the Rev. Dr. P. J. Maclagan to the office of Secretary, and expresses the hope that he may be long spared to work at the home base. The Synod accords its warmest thanks to the Rev. Wm. Dale for his arduous services during his tenure of the Secretaryship, and expresses the hope that his visit to the Mission Field will be a source of strength and encouragement to the labourers there and to the Church at home after his return. The Synod resolves that Mr. Dale be appointed a permanent member of the Foreign Missions Committee.

8. The Synod cordially agrees to the request of the Committee to be allowed to make a retiring allowance of £70 per annum to the Rev. H. Thompson.

9. The Synod is convinced that the new departures which the state of the Mission Field renders necessary will require additions to our staff, and calls on the Church at large to pray the Lord of the Harvest that He would send forth labourers into His harvest.

10. The Synod expresses its gratitude to all those agencies which have aided and shared in our work, the Women's Missionary Association, the Scottish Auxiliary, the Swabue Committee, Sunday Schools, Young People's Guilds, the many helpers in our Presbyterian and Congregational organisations, and the Missionaries' Magazine Club, and recognises the self-denying devotion shown in these varied ministrations.

11. The Synod hears with satisfaction that the Executives of the Foreign Missions Committee and the Committee of the Women's Missionary Association are arranging to establish some form of stated mutual consultation in regard to the work on the Field, since further consideration of the relations between the Foreign Missions Committee and the Women's Missionary Association has been postponed.

12. The Synod expresses its continued interest in the prosperity of the Livingstonia Mission, and is glad to be able to give some help to that most important Field. The Synod prays that the Mission may be protected during the war and that its work may not be hindered thereby.

# THE MISSIONARIES.

(AS AT MARCH 31, 1915.)

## MINISTERIAL MISSIONARIES.

\* The asterisk before a name in these lists indicates a married missionary. The wives of the missionaries have always been efficient Mission workers.

		<i>Arrival on the Mission Field.</i>	<i>Stations.</i>
Rev. *William Campbell, F.R.G.S.	...	1871.	Tainan, Formosa.
„ *J. Campbell Gibson, D.D....	...	1874.	Swatow.
„ Thomas Barclay, M.A. ...	...	1874.	Tainan, Formosa.
„ *J. A. Bethune Cook ...	...	1881.	Singapore.
„ *Murdo C. Mackenzie ...	...	1888.	Wukingfu.
„ *Duncan Ferguson, M.A. ...	...	1889.	Tainan, Formosa.
„ *George M. Wales ...	...	1890.	Amoy.
„ *John Steele, M.A., D.Litt. <sup>1</sup>	...	1892.	
„ Andrew Bonar Nielson, M.A.	...	1895.	Tainan, Formosa.
„ *James Beattie, M.A. ...	...	1897.	Amoy.
„ *David Sutherland ...	...	1898.	Swabue.
„ *Hope Moncrieff, M.A. ...	...	1898.	Shoka (Chianghoa), Formosa.
„ *William J. Hamilton, B.D.	...	1900.	Rampore Boalia, Rajshahi, Bengal.
„ William Murray, M.A. ...	...	1901.	Singapore.
„ Alan S. M. Anderson, M.A.	...	1902.	Chinchew.
„ Horace F. Wallace, B.D. ...	...	1903.	Swatow.
„ H. W. Oldham ...	...	1904.	Amoy.
„ *John Watson, M.A. <sup>2</sup> ...	...	1905.	Changpu.
„ *W. B. Paton, M.A. ...	...	1905.	Wukingfu.
„ *W. E. Montgomery, B.D.	...	1909.	Tainan, Formosa.
„ *T. W. Douglas James, M.A.	...	1910.	Chaochowfu.
„ R. W. R. Rentoul, B.A. ...	...	1911.	Samhopa.
„ T. Campbell Gibson, M.A.	...	1912.	Swatow.
„ Edward Band, B.A. ...	...	1912.	Tainan, Formosa.
„ William Short, M.A., B.D.	...	1913.	Yungchun.
„ J. C. Smith, B.A. ...	...	1914.	Swatow.
„ William McKinstry, B.A.	...	1914.	Changpu.
„ George McCahon, M.A. ...	...	1915.	Chinchew.

## MEDICAL MISSIONARIES.

*Alexander Lyall, M.B., C.M. Edin.	...	1879.	Swatow.
John F. McPhun, M.B., C.M. Glasg.	...	1882.	Samhopa.
*Philip B. Cousland, M.B., C.M. Edin. <sup>3</sup> ...	...	1883.	Yokohama.
*David Landsborough, M.A., M.B., C.M. Edin. ...	...	1895.	Shoka, Formosa.
*J. Preston Maxwell, M.D., B.S. Lond., F.R.C.S. ...	...	1899.	Yungchun.

<sup>1</sup> Dr. Steele is lent to the Board of Study for the Preparation of Missionaries for three years as its Secretary.

<sup>2</sup> Mr. Watson was in Amoy during 1880-1895. He returned to the Mission in 1905.

<sup>3</sup> Dr. Cousland is still acting as Editorial Secretary of the China Medical Missionary Association.



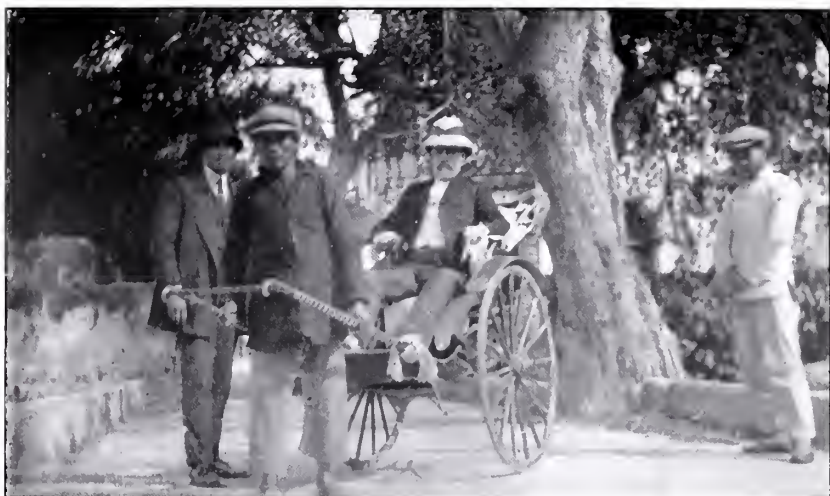


REV. HENG LIET-KIP (CHAOCHOWFU) AND HIS WIFE.



KUI-SU: HILL NEAR, WITH GRAVES AND HUGE BOULDERS. Many of these boulders are 40 ft. long and 20 ft. high. (Swatow District.)

[To face page 72.]



**DR. LYALL IN HIS JINRICKSHA.** The young Chinese in English dress is a Doctor, a son of the late Pastor Tan.



**ELEMENTARY SCHOOL AT NG-KNG.** (Preacher in middle (at back) his wife to the right; the old chapel-keeper to the left.) (Swatow District.)

	<i>Arrival on the Mission Field.</i>	<i>Stations.</i>
*J. Laidlaw Maxwell, Jun., M.D., B.S. Lond. ... ..	1900.	Tainan, Formosa.
*Robert Morison, M.B., Ch.B., F.R.C.S. Edin. ... ..	1902.	Naogaon, Rajshahi, Bengal.
*G. Duncan Whyte, M.D., Edin., D.T.M. & H. Camb. ... ..	1903.	Swatow.
*J. Howard Montgomery, M.B., Ch.B. Edin. ... ..	1904.	Chinchew.
Andrew Wight, M.B., Ch.B. Edin. ...	1907.	Chaochowfu.
*Robert Chalmers, M.D. Abd. ... ..	1910.	Swabue.
*Norman B. Stewart, M.B., Ch.B. Glasg.	1911.	Wukingfu.
*Geo. Gushue-Taylor, M.B., B.S. Lond.	1911.	Tainan, Formosa.
*W. Chalmers Dale, M.B., B.S. Lond. ...	1913.	Shanghang.
*J. Henderson Lamb, M.B., Ch.B. Edin.	1914.	Changpu.
Malcolm S. Ross, M.B., Ch.B. Edin. ...	1914.	Swatow District.

## MISSIONARY TEACHERS.

*Mr. William Paton ... ..	1881.	Swatow.
*Mr. H. F. Rankin, F.E.I.S. ... ..	1896.	Amoy.
*Mr. Henry J. P. Anderson, M.A. ...	1904.	Amoy.
Mr. Reginald A. Rogers, M.A. ... ..	1909.	Chinchew.
Mr. Alfred W. Edmunds, B.A.I. (T.C.D.)	1910.	Swatow.
Mr. L. Kingsley Underhill, B.A. ...	1912.	Chinchew.

## CERTIFICATED NURSES.

Miss Alice Fullerton ... ..	1911.	Tainan, Formosa.
Miss Violet Sinclair ... ..	1911.	Naogaon, Rajshahi.
Miss Johan Tait ... ..	1914.	Swatow.

## WOMEN'S MISSIONARY ASSOCIATION MISSIONARIES.

Miss Georgina J. Maclagan ... ..	1882.	Changpu.
Miss Annie E. Butler ... ..	1885.	Shoka, Formosa.
Miss Joan Stuart ... ..	1885.	Shoka, Formosa.
Miss Mary Harkness ... ..	1887.	Swatow.
Miss Margaret Barnett ... ..	1888.	Tainan, Formosa.
Miss Helen Lecky ... ..	1889.	Changpu.
Miss Janet Balmer ... ..	1890.	Wukingfu.
Miss Lydia Ramsay ... ..	1890.	Chinchew.
Miss Annie N. Duncan ... ..	1893.	Chinchew.
Miss Margaret B. Macgregor ... ..	1893.	Amoy.
Miss Margaret Ross ... ..	1897.	Yungchun.
Miss Mary G. Ewing ... ..	1898.	Yungchun.
Miss Jeanie Ewing ... ..	1898.	Yungchun.
Miss Isabella E. Brander ... ..	1902.	Swatow.
Miss Margaret E. MacArthur ... ..	1902.	Chinchew.
Miss Jeannie Lloyd ... ..	1903.	Tainan, Formosa.
Miss Gertrude Wells ... ..	1905.	Chaochowfu.
Miss Edith Herschell ... ..	1906.	Changpu.
Miss Jeanie P. McKay ... ..	1906.	Chinchew.
Miss Anne Symington ... ..	1907.	Amoy.
Miss Maud Paton, M.A. ... ..	1909.	Swatow.

		<i>Arrival on the</i>		
		<i>Mission Field.</i>		<i>Stations.</i>
Miss Dora Noltenius	... ..	...	1910.	Amoy.
Miss Eleanor Y. Probst	... ..	...	1910.	Shanghang.
Miss Evelyn D. Davis	... ..	...	1912.	Amoy.
Miss Mary Taylor	... ..	...	1912.	Rampore Boalia.
Miss Mary Winnefred Hall	... ..	...	1912.	Rampore Boalia.
Miss Winifred Starkey	... ..	...	1913.	Wukingfu.
Miss Agnes D. Reive	... ..	...	1913.	Tainan, Formosa.
Miss Annie A. Livingston	... ..	...	1913.	Shoka, Formosa.
Miss Phyllis A. Chisholm, B.A.	... ..	...	1914.	Swatow.
Miss Marie Thompson	... ..	...	1914.	Wukingfu.
Miss Mary Paton	... ..	...	1914.	Swabue.
Miss Muriel Donaldson	... ..	...	1914.	Chinchew.

#### W.M.A. MEDICAL MISSIONARIES.

Miss Margaret Edith Bryson, M.B., Ch.B.				
Glasg.	... ..	...	1904.	Chinchew.
Miss Nina H. Beath, M.D. Edin.	... ..	...	1905.	Swatow.
Miss Louisa Graham Thacker, M.B., B.S.				
Lond.	... ..	...	1906.	Chinchew.
Miss S. Winifred Heyworth, L.R.C.P.				
and S.Edin.	... ..	...		Swatow.

The Mission Staff (with vacancies filled) numbers 32 Ministerial Missionaries, 21 Medical Missionaries (including 4 Lady Doctors), 6 Missionary Teachers, 33 Wives of Missionaries, 3 Certificated Nurses, 33 W.M.A. Ladies (not including the Lady Doctors); resident at 15 centres.<sup>1</sup>

N.B.—POSTAL ADDRESSES.—For letters and postcards (which must be prepaid) the addresses are:—

For Amoy, Chinchew, and Changpu : put *only* 'Amoy, China.'

For Swatow, Chaochowfu, and Wukingfu : put *only* 'Swatow, China.'

For Swabue : 'Swabue, by Hong Kong, China.'

For Yungchun : 'Yungchun, Amoy, China.'

For Samhopa : 'Samhopa, near Swatow, China.'

For Shanghang : 'Shanghang, by Swatow, China.'

For Formosa : 'Shoka, Formosa' (for Chianghoa), or 'Tainan, Formosa.'

**For Newspapers and Parcels.**—'Amoy, *via* Hong Kong,' for Amoy, Chinchew, and Changpu; for Yungchun, 'Yungchun, Amoy, China'; 'Swatow, by Hong Kong,' for Swatow, Chaochowfu, and Wukingfu; 'Swabue, by Hong Kong,' for Swabue; and for Formosa, 'Tainan, Formosa, by Hong Kong,' or 'Shoka, Formosa, by Hong Kong,' for Chianghoa.

**For the Straits Settlements and India:—**

'Gilstead, Newton, Singapore.'

'Rampore Boalia, Rajshahi, Bengal, India.'

'Naogaon, Rajshahi, Bengal, India.'

*In every case* put 'English Presbyterian Mission' after the missionary's name. Letters, 1d. per ounce, to Amoy, Swatow, Singapore, Rampore

<sup>1</sup> Mrs. J. L. Maxwell and Mrs. Gushue-Taylor (Tainan) and Mrs. Lamb (Changpu) are certificated nurses. These ladies give invaluable expert help in the medical work of their centres. Much help in Girls' and Women's Schools, and in visiting in the hospitals and at country stations, is given by the other missionaries' wives.



Boalia, and Naogaon ;  $2\frac{1}{2}d.$  for the first ounce, and  $1\frac{1}{2}d.$  for each ounce afterwards, to Formosa, Swabue, Samhopa, Shanghang, and Yungchun.

## CENTRES AND STATIONS.

N.B.—At all the centres of the pastorates (where these are separate Stations) and at all the Stations printed in ordinary type the Congregations have at least two Elders or one Elder and one Deacon, and are reckoned organised ; at Stations printed in italics the Congregations are not yet organised.

## AMOY.

(The Synod of Amoy has two Presbyteries—Chinchew and Changchew.)

## CHINCHEW PRESBYTERY.

## (a) Connected with Yungchun (Engchhun).

<i>Centres of Pastorates.</i>	<i>Associated Stations.</i>	<i>Ministers.</i>
<b>Yungchun</b>	Tek-hoe, <i>Toa-khu-thau, Khoekkhau, Sio-kaw, Le-khi.</i> Preaching Halls : <i>E-pih, Am-la-khau.</i>	Rev. Mark Low (Ordained, 1913).
<b>Pi-aw</b>	<i>Gaw-tau, Ko-loe, Toh-paw ; Saw-khi, It-tau, Khut-tau, Soa-pi-tow.</i> Preaching Hall : <i>Phak-tia.</i>	Rev. Iap Pi-khian (Ordained, 1912).
<b>Si-san</b> <sup>1</sup>	<i>Chheng-kim-bio, Be-thau, Am-tay, Soa-thau-sia.</i>	Rev. Lim Chiam-to (Ordained, 1906).

## (b) Connected with Chinchew.

<b>Chinchew,</b> South St.	<i>Tsu-po-koe.</i> Preaching Halls : <i>Tan-te, Chioh-thau-koe, Kho-thohng, Gaw-tui-chhi</i>	Rev. Kho Tsui hong (Inducted, 1911).
<b>Chinchew,</b> West St.	<i>Lam-an City, Phu-kio.</i>	Rev. Ngo Hong-pho (Ordained, 1897).
<b>Siong-see</b>	<i>Han-kang.</i>	Rev. Si Kiet-siong (Ordained, 1909).
<b>Eng-sek</b> <sup>2</sup>	Chioh-sai, Eng-leng. Preaching Hall : <i>Sin-koe.</i>	Rev. Kho Sek-hui (Ordained, 1914).
<b>An-khoe</b>	Eng-lai, O-thau ; <i>Tng-khi, Chiu-ti, Khoe-khau.</i> Preaching Hall : <i>Phi-hi.</i>	Rev. Tiu Soan-chhai (Ordained, 1912).
<b>Phoa-noa</b>	Ho-chhi ; <i>Sio-lo-khoe, Yu-sai-khey, Phi-lai.</i>	Rev. Ngo A-siu (Ordained, 1901).
<b>Khee-be</b>	<i>Tang-chhan-kio, Toa-u.</i>	Rev. Ngo Peng-iam (Ordained, 1914).
<b>Anhai</b>	Mng-khau-tai ; <i>Tang-chioh.</i>	Rev. Ng Jit-chheng (Inducted, 1912).
<b>Koa-kio</b>	Preaching Hall : <i>Au-na.</i>	Vacant.

<sup>1</sup> Si-san is the name of the valley in which Be-thau and other villages are situated.

<sup>2</sup> Eng-sek, the name given to the pastorate, is made up of the first syllable of Eng-leng (where the Pastor lives), and sek, the 'character' sound of Chioh, the first syllable of Chioh-sai.

## (c) Connected with Amoy.

*Centres of Pastorates.**Associated Stations.**Ministers.*

<b>Emung-kang</b> (or <b>Ha-kang</b> )	Kolongsu.	Rev. Iu Hwai-tek (Inducted, 1899).
<b>Chi-bay</b> (or <b>Kim-chi</b> )	Chhim-ho, Phoa-khan, Chui-kang, <i>Chwi-chng, Aw-chhu.</i> Preach- ing Hall : <i>Toa-chhim-ho, O-chhu.</i>	Rev. Kho Seng-iam (Ordained, 1896).
<b>Chioh-chi</b>		Rev. Tan Khun-choan (Inducted, 1913).

## CHANGCHEW PRESBYTERY.

## (a) Connected with Changpu.

<b>Khi-bay</b>	Chhiah-thaw-nia, Ko-tin, <i>Liok-go.</i>	Rev. Iu Iok-se (Ordained, 1907).
<b>Tung-kio</b>	Liong-khe ; <i>Koe-bu-siu.</i>	Rev. Iu Un-sin (Inducted, 1911).
<b>Kio-lai</b>	Liong-nia, Kak-chioh ; Langphi, <i>Siu-lai.</i>	Vacant.
<b>Changpu</b>	Pan-to, To-jim, <i>Kang-khau.</i>	Rev. Ngo Pay (Ordained, 1882).
<b>Gaw-chay</b> <sup>1</sup>	Chi-a-be ; Cheng-poa.	Rev. Ngo Chong-sen (Ordained, 1904).
<b>Unsió</b>	Na-thau ; <i>Si-to, Lióng-khi.</i>	Rev. Lim Beng-tek (Ordained 1902).
<b>Bay-pay</b>	Tin-hai, Kang-khau ; <i>Kang-boey,</i> Cheng-tan.	Rev. Li Sin-to (Ordained, 1886).
<b>Liong-bun-see</b>	Kio-thau (where the pastor lives), Aw-sai ; Iu-be-kio, Chiah-aw, <i>Peh-chioh, Chiah-a-hi.</i>	Rev. Na Ju-khe (Inducted, 1910).
<b>Aupo</b>		Rev. Lim Bun-khiok

## (b) Connected with Amoy.

<b>Pechuia</b> (Peh-tsuia)	Kwajim, <i>See-law.</i>	Vacant.
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[There is another pastorate in the Changpu district, on the Island of Tang-soa, part of the Mission of the Native Church, where there is an ordained Minister, the Rev. Ng Chhong-hai. A second Station of the Native Mission Committee is Au-pho, on the Island of Quemoy, outside Amoy. These 'Home Missions' are under the Synod of Amoy.]

[N.B.—Besides the pastorates connected with our own Mission there are in all sixteen pastorates in the two Presbyteries—Chinchew and Changchew—connected with the American Reformed Mission, with a Communicant membership of 1,900.]

## SWATOW.

(The Synod of Chao-Hwei-Chow<sup>2</sup> has two Presbyteries, Swatow and Wukungfu.)

## SWATOW PRESBYTERY.

## (a) Connected with Swatow.

<b>Kieh-yang.</b>	Leng-kang, Tek-phou ; <i>Sin-liau.</i>	Rev. Khu Kia-siu (Minister-in-charge).
<b>Sin-hu.</b>	<i>Tek-kie, Tang-liau.</i>	Vacant.

<sup>1</sup> Gaw-chay is the name of the district. The pastorate has two Stations, Chi-a-be (where the Pastor lives) and Cheng-poa.

<sup>2</sup> Chaochow and Hweichow are the names (according to the 'Mandarin' pronunciation) of two out of the four large Prefectural Districts in which the Swatow and Hakka work chiefly lies.

<i>Centres of Pastorates.</i>	<i>Associated Stations.</i>	<i>Ministers.</i>
<b>Mi-ou.</b>		Rev. Lim Huang.
<b>Teng-pou.</b>		Rev. Te Hu-nguan.
<b>Kia-kng.</b>	Kang-bue	Vacant.
<b>Tsau-phou.</b>	<i>Pi-thau.</i>	Vacant.
<b>Iam-tsau.</b>	<i>Chia-chiu, Chhin-tshug.</i>	Rev. Kuan Chip-seng.
<b>Phu-sua.</b>	Ng-kng.	Vacant.
<b>Chia-na.</b>	<i>Tng-bue.</i>	Rev. Lim Siu-thien (Ordained, 1909).
<b>Swatow.</b>	<i>Ou-teng-pue, Phong-chiu-so.</i>	Rev. Lim Chiang-tsau.
<b>Pang-khau.</b>	Teng-kng; <i>Sin-che.</i>	Rev. Lim Tong-sam (Ordained, 1913).
<b>Kah-chi.</b>	<i>Kui-ou, Sin-jiau.</i>	Rev. Lim Kau.
<b>Lau-sua-hu.</b>		Rev. Lo Chi-seng (Ordained, 1913)
(b) Connected with Chaochowfu.		
<b>Chaochowfu.</b>	Teng-tng.	Vacant.
<b>Peh-tsu-ou.</b>	<i>To-thau, Tiam-kia-thau,</i> <i>Kua-tng.</i>	Rev. Sng Ui-bun (Ordained, 1913).
(c) Connected with Swabue.		
<b>Swabue.</b>	Chiap-cheng, <i>Nam-hun, Chia-ning.</i>	Vacant.
<b>Tua-ua.</b>	Lu-fung (or Tang-hai).	Rev. Phe Chek-li (Ordained, 1909).

The rest of the Swatow Stations follow grouped under Districts:—

(a) Connected with Swatow.

DISTRICT.

**Hai-yang.**—*Am-pou, Tshua-tng-chhi.*  
**Jao-ping.**—*Jao-ping, Thuah-khe, Chieh-thau.*  
**Kieh-yang.**—*Tua-ka.*  
**Chao-yang.**—*Chao-yang, Leng-kia, Sng-tshan, Tat-hau-pou, Sua-mng-sia.*  
**Pu-ning.**—*Kui-su, Ku-pue, Li-ou, Kho-leng.*  
**Hwei-lai.**—*Hwei-lai, Kue-tham, Sang-sua, Leng-kang, Cheng-hai.*  
**Chao-an.**—*Chao-an.*  
**Namoa Island.**—*Au-theh, Namoa, Hun-o.*

(b) Connected with Chaochowfu.

**Hai-yang.**—*Tng-ou, E-tng, Liau-khan.*  
**Fungshun.**—*Liu-ng.*

(c) Connected with Swabue.

**Hai-fung.**—*Kong-pheng; Hai-fung, Bue-leng.*  
**Lu-fung.**—*Kit-chieh-ue, Tang-sua, Poh-bue, Chiu-kia.*

HAKKA COUNTRY.

PRESBYTERY OF WUKINGFU.

SOUTH HAKKALAND.

<i>Centres of Pastorates.</i>	<i>Associated Stations.</i>	<i>Ministers.</i>
<b>Wukingfu.</b>	<i>Pi-yong, Thai-yen.</i>	Rev. Phang Tshiung
<b>Thong-khang.</b>		Vacant.
<b>Ho-thien.</b>	<i>Sin-thien, Lo-hai,</i> <i>Shong-fu.</i>	Vacant.
<b>Ho-pho.</b>		Rev. Liu Pau-Nyen (Ordained, 1913).

The rest of the South Hakka Stations follow grouped under their respective Chinese Counties :—

## COUNTY.

**Kiehyang.**—Kwan-yim-san, *Tung-sim-tshun*, Thai-yong, *Kiu-teu-pu*, *Nam-san*, *Shui-liu-pu*, Fung-lo-pi.

**Luh-fung.**—Ng-yun-thung, Sam-hai, Shong-sa, *Pat-van*, Vong-kin-pu, *Thun-pu*, *Vong-thong*.

**Fungshun.**—Pu-tsu-tshai, *Fungshun*, *Hi-tsu-tham*, *Yu-tshau-yong*.

**Hwei-lai.**—*Kau-thien*, *Moi-yong*.

**Hai-fung.**—Phai-liang (or Ma-chuk), *Fa-chau-leu*.

## NORTH HAKKALAND : SAMHOPA.

There are no ordained pastors yet in this part of the Hakka field. The Stations are grouped under Counties :—

## COUNTY.

**Tapu.**—Tapu, *Samhopa*, *Vong-fu-tshun*, *Ko-pi*, *Thai-ua*.

**Hai-yang.**—*Thien-chung-hi*, *Chuk-phai-mun*.

**Jao-ping.**—*Khi-khang*.

**Fungshun.**—*Vong-thung*.

**Chenping.**—*Tshiuug-kheu*.

**Yungting.**—Yung-ting, *Fuloi*, *Thaikhe*.

**Kiangsi Prov.**—*Lo-thong*, *Sau-pui*, *On-yeu* in On-yen county, and *Fui-chhong*, *Mun-liang*, and *Phan-ku-ai* in Fui-chhong county, the Stations of the native Missionary Society.

## NORTH HAKKALAND : SHANGHANG (FUHKIEN PROVINCE).

## COUNTY.

**Shanghang.**—*Shanghang*, *Chung-tu*, *Lufung*, *Khungha*.

**Wuping.**—*Vu-phin*, *Kung-ha*, *Luk-kap*.

## FORMOSA.

## PRESBYTERY OF TAINAN.

## (a) Connected with Tainan.

*Centres of Pastorates.**Associated Stations.**Ministers.*

Tainan.

Po-kiu-thau, Sin-chhi,\* *Tiong-lo*,  
*Toa-oan*, *Tsong-thau-liau*,  
*An-peng*, *Koan-te-bio*, *Ji-tsan-*  
*hang*.

Rev. Ko Kim-seng  
(Ordained, 1907).

Bak-sa.\*

*Toa-po*; \* *Kam-a-na*\* (or *Ku-*  
*chhai-lun*\*), with two out-  
stations, *Lau-long* and *Sin-*  
*chku-a*; \* *Kong-a-na*\*, with two  
out-stations, *Sin-ho-tsung*\* and  
*Toa-liau*\*; *Poah-be*.\*

Rev. Lau Tsun-sin  
(Ordained, 1898).

Lam-a-khe.

*Ku-sia*, *A-kong-tiam*.

Rev. Ng Leng-kiat  
(Ordained, 1903).

Gu-ta-oan.

*Kiam-tsui-kang*, *Poa-thi-chku*,  
*Phoh-a-ka*.

Vacant.

Tangkang.

*Tek-a-kha*, *Kiam-po-a*, *Lambay*,  
*Kian-kong-tsung*.

Rev. Lim Ian-sin  
(Ordained, 1914).

The other Stations follow, grouped under Districts :—

## DISTRICT.

**Hong-soa.**—A-kau; A-li-kang, with two out-stations, *Iam-po* and *Ka-lah-po*; Hi-liau; Na-au, with one out-station, *Ban-tan*; Pi-thau, with one out-station, *Takow*; *Tiong-na*\*, *Hengchung*.

\* The Formosa Stations marked with an asterisk are planted amongst the civilised aborigines.



## DISTRICT.

**Kagi.**—Kagi City, with four out-stations, *Sin-kang*, *Tau-lak*, *Lokmoa-san*, and *Koe-kau*; *Giam-cheng*,\* with three out-stations, *Ka-poa-soa*,\* *Koan-a-nia*, and *Tiam-a-khau*; *Thau-sia*,\* with two out-stations, *Hoan-a-chhan*\* and *Ta-pa-ni*; *Tho-kho*; *Siau-lang*, with one out-station, *Sai-po-lai*; *Oan-li-ke*; *Moa-tau*; *Pak-kang*.

**East Coast.**—*Chioh-pai*,\* *Li-lang*,\* *Koan-im-soa*,\* *Chioh-ho-soa*,\* *Toa-Chng*.  
**The Native Church's Mission.**—*Ma-keng*, *Peh-tau*, and *Teng-soa*, in the Pescadore Islands.

## (b) Connected with Chianghoa.

*Centres of Pastorates.**Associated Stations.**Ministers.*

<b>Chianghoa</b> (or <i>Shoka</i> ).	<i>Ahe-o</i> , <i>Toa-to-ke</i> , <i>Lok-kang</i> , and <i>La-li-san</i> (four out-stations of Chianghoa); <i>Sai-le</i> , with one out-station, <i>Tsui-boe</i> ; <i>Sia-thau-</i> <i>lun-a</i> , with four out-stations, <i>Lam-tau</i> , <i>Chhau-e-tun</i> , <i>Oan-</i> <i>lim-ke</i> , and <i>Toa-tsung</i> ; <i>Tung-</i> <i>pat-tau</i> , with two out-stations, <i>Hoan-oah</i> and <i>Toa-sia-chhu</i> ; <i>Chap-go-tsung</i> ; <i>Lim-ki-po</i> .	Rev. Lim Hak-kiang (Ordained, 1903).
<b>O-gu-lan</b> .*	<i>Gu-khun-soa</i> ,* <i>Toa-lam</i> ,* <i>Pak-soa-</i> <i>khe</i> ,* <i>Toa-po-sia</i> .*	Rev. Tsan Chhi-heng (Ordained, 1905).

The other Stations follow:—

**Chianghoa District.**—*Tang-toa-tun* (or *Tai-tiong*), the Chinese village adjacent to the Japanese town, *Taichu*, with two out-stations, *Tai-li-kit* and *Aw-jit-tsung*; *Toa-sia*,\* with two out-stations, *Gu-ma-thau*, *Ho-lo-tun*.

## SINGAPORE.

## PRESBYTERY OF SINGAPORE.

*Centres of Pastorates.**Associated Stations.**Ministers.*

<b>Tanjong Pagar</b> (Hokkien Church, <i>i.e.</i> Amoy Immi- grants).	<i>Paya Lebar</i> <i>Gaylang</i> <i>Selitar</i>	Rev. Choa Iok-chi. Rev. Tay Sek Tin ( <i>Minister Emeritus</i> ).
<b>Tekkha</b> (Prinsep Street: Swatow Immigrants).	<i>Bukit Timah</i> <i>Seranggong</i>	Vacant.

The other Stations are:—

**In Singapore City.**—*Baba Church* (Straits-born Chinese), meeting in Prinsep Street Church, built in 1843.

**In the Johore Sultanate.**—*Johore Bahru*, *Tampoi*; *Muar*, with its out-stations, *Ji Tiau* and *Sungie Mati*.

## RAJSHAHI, BENGAL.

The two centres are *Rampore Boalia* and *Naogaon*. *Rampore Boalia* has an out-station, the *Borind*, a group of aboriginal villages.

\* The Formosa Stations marked with an asterisk are planted amongst the civilised aborigines.

## GROWTH OF MEMBERSHIP:—1913-14.

—	Amoy	Swatow	South Hakka- land	North Hakka- land	Formosa	Singa- pore	Rajshahi	
							Ram- pore Boalia	Nao- gaon
Communicants, 1913	2,502 <sup>1</sup>	3,806	1,197	320	4,050	379	17	14
Adult Baptisms during the year ...	94	265	41	33	198	17	3	5
Received to Communion (Baptised in Infancy) ...	27	60	24	—	43	15	—	—
Received by Certificate	46	6	1	—	47	47	—	4
Restored to Communion ...	—	1	—	—	6	—	—	—
Total Received ...	167	332	66	—	294	79	—	9
Deaths ...	52	100	8	—	102	3	—	1
Gone elsewhere ...	54	22	2	—	51	52	—	4
Suspended or Removed from the Roll	5	18	8	—	21	—	1	—
Net Increase ...	56	192	48	33	120	24	2	4
Communicants, 1914	2,558	3,998	1,245	353	4,170	403	19	18
Members under Suspension ...	164	216	76	—	209	15	1	—
Children Baptised during the year ...	169	202	61	10	256	50	4	2
Baptised Children, 1914 ...	1,849	2,759	750	—	4,072	300	15	11
Total Membership—Adults & Children	4,571	6,973	2,071	—	8,451	703	35	29
Inquirers ...	993	—	—	—	—	—	—	9

<sup>1</sup> In the Amoy figures half of the baptisms, etc., in the Native Mission are reckoned as belonging to our own Mission and half to the American Reformed Mission.

In the two closely united Amoy Presbyterian Missions the missionaries interchange help in the visitation and oversight of Churches. It is fitting therefore to add the American Reformed figures. Their adult baptisms during the year were 78; 28 were admitted to Communion, having been baptised in infancy; 22 received by certificate; 2 restored to Communion; 56 deaths; 41 other losses; a net gain of 33. The American Reformed Mission baptised 108 children, and has on its roll 1,343 baptised children, and 1,948 Communicant members. The total for the united Church (including 267 suspended members) is 4,573 Communicant members, 3,192 baptised children, and 1,581 inquirers.

The Mission Hospitals, November 1, 1913, to October 31, 1914.  
Students, Patients, Operations, Cost to Mission Funds.

No.	CHINA										JAPAN		INDIA		Totals	
	FUHKIEN PROVINCE					QWANGTUNG PROVINCE					FORMOSA		BENGAL			
	Yang-chun (Eng-chun)	Chin-chew (General Hospital)	Chin-chew (W.M.A. Hospital)	Chang-pu	Swatow (General Hospital)	Swatow (W.M.A. Hospital)	Chao-chowfu	Swabue	Sambo-pa	Wu-kingfu	Shang-luang	Taiwan	Shoka (Chian-ghoa)	Ta-kow		Naogaon
1	1	1	2	1	3 <sup>a</sup>	2	1 <sup>1</sup>	1	1	1 <sup>1</sup>	2	1	1	1	1	19
2	—	—	—	—	—	1	—	—	—	—	1	—	—	—	—	2
3	—	—	—	—	—	3	—	—	—	—	2	—	—	—	—	40
4	—	—	—	—	—	4	—	—	—	—	2	—	—	—	—	22
5	7	6	2	4	10	9	—	—	—	—	4	—	—	—	—	45
6	1,216	814	461	2,850	885	660	73	494	494	1,915	2,062	1,223	288	—	—	11,012
7	184	102	(231)	112	567	1,424	295	95	33	304	790	481	82	—	—	4,701
8	3,042	2,117	(1,132)	985	6,018	1,690	2,717	828	2,008	73	4,408	4,494	1,971	2,610	—	32,961
9	758	478	(1,132)	513	2,739	1,910	1,229	1,296	721	1,150	1,606	2,403	577	1,044	—	20,759
10	124	338	133	133	538	53	53	(Not kept)	180	(Of these 120) 8 were	28	92	24	20	—	1,550
11	115	167	112	112	505	435	33	60	160	note	30	59	9	—	—	1,886
12	122	—	—	—	—	—	—	—	120	8 were	929	—	204	201	—	1,569
13	4,497	3,269	—	1,569	9,406	—	2,628	3,417	2,502	(105) seen	1,271	—	10	74	—	15,892
14	1,165	996	(1,930)	737	3,811	—	2,628	3,417	2,502	at	7,497	5,809	2,487	2,831	—	45,362
15	10,473	12,759	(6,452)	10,793	27,137	8,758	13,376	18,151	3,020	(1,454) home	6,717	2,943	678	1,192	—	97,000
16	—	—	—	—	—	—	—	—	—	—	31,422	30,677	4,975	5,984	—	192,436
17	360	419	(395)	280	954	317	220	161	112	—	1,142	1,189	—	—	—	5,891
18	—	—	—	34	549	428	177	10	10	—	710	380	—	—	—	2,544
19	—	—	—	—	7	133	44	10	10	—	31	—	—	—	—	374
20	16	—	—	—	—	—	228	60	92	—	308	213	—	—	—	1,468
21	312	64	(52)	—	—	—	—	—	—	—	—	—	—	—	—	—
22	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—
23	904	—	—	353	3,504	—	188	100	2,300	864	—	—	—	—	—	8,312
24	403	—	—	—	435	117	41	113	—	—	748	1,057	—	—	—	2,345
25	203	90	28	60	230	100	19	208	—	—	—	—	—	—	—	430
26	—	—	—	—	—	—	92	60	26	70	152	—	—	—	—	1,164
27	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£	£
28	615	—	—	360	770	—	—	70	75.19	—	1,065	1,365	—	—	—	82
29	614	—	—	320	893	—	—	192	378.81	—	1,035	1,270	—	—	—	118
30	—	81	79	—	130	100	170	122	(£7.8)	77	114	—	—	—	—	371

NOTE.—The figures within brackets are conservative estimates, the actual figures not having been reported.

<sup>a</sup> Dr. Wright is on furlough, and Mr. Sam Hin, for years Dr. Lyall's chief assistant in Swatow, is in charge of the hospital.

<sup>b</sup> The Shanghai out-patient work is just begun, a temporary dispensary fitted up, and a stock of drugs sent out. The cost to the Mission funds set down above covers fittings, etc., as well as drugs.

<sup>c</sup> A competent Christian Chinese doctor has not yet been found for the Takow Hospital, which therefore still remains closed.

<sup>d</sup> At Ram-pore Boalia during the year only out-patients have been treated. The dispensary has been in charge of a capable native, quite able to prescribe for ordinary ailments. Dr. Morison gave a month to Ram-pore Boalia, during which time the operations reported were performed by him. The Ram-pore Boalia Dispensary Local Income includes a balance from 1913. After defraying local expenditure £13 was transferred to the Naogaon Hospital, and there is still a Ram-pore Boalia balance of £11.

<sup>e</sup> The three doctors set down for Swatow (General Hospital) include a doctor who during his first term will supply the vacancies in the Swabue, Chao-chowfu, or Swabue Hospitals due to furloughs.

<sup>f</sup> Shanghai is in Fukkien, but the Hakka field is almost all in Qwangtung.

## NATIVE WORKERS.

	CHINA				JAPAN	STRAITS SETTLEMENTS	INDIA		Total
	Amoy Field	Swatow Field	Hakka Field		Formosa	Singapore	Bengal		
			South	North			Rampore Boalia	Nao-gaon	
Ordained Native Ministers	27	15	4	—	8	2	—	—	56
Preachers ... ..	59	61	20	12	63	8	2	2	227
Teachers in Mission Schools ... ..	82	—	31	6	7	2	1	1	130
Teachers in Theological Colleges ... ..	2	4	3	—	3	—	—	—	12
Students for the Ministry	6	33	12	4	16	—	—	—	71
Teachers in Anglo-Chinese Colleges ... ..	14	6	—	—	—	—	—	—	20
Chapel-keepers ... ..	3	12	2	2	—	1	—	—	20
Elders ... ..	—	—	30	—	—	8	—	—	—
Deacons ... ..	—	—	58	—	—	12	—	—	—
Hospital Assistants ... ..	6	9	3	2	16	—	2	5	43
Hospital Students ... ..	19	22	5	—	—	—	—	—	—
Colporteurs ... ..	—	—	—	—	—	1	—	1	—
Biblewomen ... ..	—	—	1	—	—	2 <sup>1</sup>	—	3	—
Pastorates ... ..	25	19	4	—	7	2	—	—	57
Organised Congregations	52	30	8	2	43	6	—	—	141
Unorganised Congregations	53	48	22	25	53	7	1	1	210

<sup>1</sup> Supported by the W.M.A.

## CONTRIBUTIONS OF THE DAUGHTER CHURCH, 1913-14.

	Fukien Province	CHINA			JAPAN	STRAITS SETTLEMENTS	INDIA		Total
		Qwangtung Province			Formosa	Singapore	Bengal		
		Amoy <sup>1</sup>	Swatow	Hakkaland			Rampore Boalia	Nao-gaon	
Pastors' Salaries and Preachers' Fund ...	\$ 6,524	—	\$ 1,318	Yen 9,079	\$ 1,588	—	—	—	
Home Missionary Fund ...	522	—	257	1,101	229	—	—	—	
School Fund ... ..	4,098	—	1,810	723	114	—	—	—	
For Local Expenditure ...	4,633	—	1,049	2,707	1,820	—	—	—	
Building and Repairs ...	—	—	392	13,244	239	—	—	—	
For the Poor ... ..	—	—	—	289	—	—	—	—	
Presbytery Expenses ...	—	—	—	425	—	—	—	—	
Normal School ... ..	—	—	—	—	—	—	—	—	
Thanksgiving Fund ...	1,864	—	71	—	—	—	—	—	
For Bible Society, etc. ...	—	—	12	—	61	—	—	—	
Total ... ..	17,641	—	4,909	27,568	4,051	—	—	6,800 <sup>2</sup>	
Average per Member ...	7	—	3 <sup>1</sup> / <sub>3</sub>	6 <sup>2</sup> / <sub>3</sub>	10 <sup>1</sup> / <sub>2</sub>	—	—	11s. <sup>2</sup>	

<sup>1</sup> In the Amoy figures half of the givings of the Stations of the Native Home Mission are reckoned as belonging to our own Mission; the other half being credited to the American Reformed Mission.

<sup>2</sup> In these two figures the Swatow contributions are reckoned as not less than in 1913; probably they were greater.





WUKINGFU HIGH SCHOOL: MAIN BUILDING.



NEW ENTRANCE TO WUKINGFU BOYS' SCHOOL.



TAINAN HOSPITAL STAFF. Miss Fullerton, Mrs. and Dr. J. L. Maxwell, Dr. and Mrs. Gushue Taylor. (Assistants in long white coats, Nurses behind Miss Fullerton, Bible Woman behind Mrs. Maxwell, Hospital Preacher behind Dr. Maxwell. The others are porters, coolies, &c.)



NURSE'S HOUSE, TAINAN HOSPITAL. (Nurse Fullerton in front.)

## Educational: Schools and Colleges.

	CHINA			FORMOSA	STRAITS SETTLEMENTS	EASTERN BENGAL		TOTALS
	Amoy District	Swatow, Chaochowfu, and Swabre	Hakka-land			Rampore Boalia	Naogaon	
Kindergarten (Mixed) .....	7	—	—	—	—	—	—	7
Primary Schools: Boys' .....	35	45	43	5	—	—	—	128
Girls' .....	10	34	1	3	—	—	—	48
Mixed .....	—	—	5	7	2	1	1	16
Secondary Schools: Boys' .....	2	2	2	1	—	—	—	7
Girls' .....	4	1	1	1	—	—	—	8
Native Teachers: Male .....	68	35	37	22	3	—	—	165
Female .....	38	37	11	7	—	5	1	99
Pupils:—Kindergarten .....	415	—	—	—	—	—	—	415
Primary Schools: Boys' .....	1,131	850	616	151	—	—	—	2,789
Girls' .....	186	685	27	75	—	15	3	995
Mixed .....	—	—	111	113	35	—	7	559
Secondary Schools: Boys' .....	120	69	77	89	—	13	—	368
Girls' .....	317	76	60	80	—	67	—	630
Theological Colleges .....	1	1	1	1	—	—	—	4
Native Teachers .....	2	3	3	3	—	—	—	11
Students .....	6	33	16	16	—	—	—	71
Bible School .....	1	—	—	—	—	—	—	1
"    Pupils .....	8	—	—	—	—	—	—	8
Anglo-Chinese Colleges .....	1	1	—	—	—	—	—	2
Foreign Teachers .....	2	7	—	—	—	—	—	4
Native Teachers .....	14	—	—	—	—	—	—	21
Pupils .....	208	79	—	—	—	—	—	287
Sunday Schools: Number .....	—	—	7	40	1	2	1	51
Native Teachers: Male .....	—	—	9	62	1	2	—	74
Female .....	—	—	258	67	1	3	1	74
Pupils .....	3	1	1	1,829	30	60	20	2,197
Women's Schools .....	2	2	1	1	—	—	—	6
"    Native Teachers .....	2	1	1	1	—	—	—	6
"    Pupils .....	55	40	20	11	—	—	—	126

## SOURCES OF MISSION INCOME.

	Congrega- tional Contri- butions	Self- Denial and Thanks- giving Offerings	Donations to General Fund	Donations for Special Purposes	Legacies <sup>1</sup>	Transferred from Sturge Building Fund	Swabre Contri- butions	Juvenile Fund	Scottish Auxiliary	Interest	Collec- tions	Students' Efforts	W.M.A. Ordinary Income	W.M.A. Donations, Legacies, and Interest	—
	£	£	£	£	£	£	£	£	£	£	£	£	£	£	
1885	5,621	—	4,684	596	900	—	—	1,840	2,376	—	21	61	1,566	77	1885
1886	6,050	—	3,224	91	2,377	—	—	1,734	2,428	—	21	222	1,694	46	1886
1887	6,233	—	1,437	—	1,436	—	—	1,723	2,430	—	16	171	2,311	45	1887
1888	6,061	—	1,758	972	—	—	—	1,945	2,240	—	7	355	2,035	247	1888
1889	6,497	—	1,353	300	1,455	—	—	1,740	2,740	39	19	348	2,262	342	1889
1890	6,699	—	1,693	954	1,574	—	—	1,794	2,909	175	3	520	2,195	674	1890
1891	7,649	—	3,165	1,610 <sup>a</sup>	1,393	—	—	2,121	3,031	306	66	354	2,814	405	1891
1892	7,472	1,422	5,818	2,119	342	—	—	1,944	4,114	494	120	433	2,927	1,001	1892
1893	6,492	714	1,510	400	2,041	—	—	1,871	2,701	778	20	391	2,772	1,085	1893
1894	6,649	12 <sup>b</sup>	1,046	820	1,075	—	—	1,904	3,022	783	77	369	2,548	1,114	1894
1895	6,492	—	1,394	635	8,449 <sup>c</sup>	9	—	1,904	2,660	736	103	—	3,141	1,622	1895
1896	7,674	—	1,945	1,190	2,218	—	171	2,071	3,535	621	53	—	3,339	1,352	1896
1897	7,266	—	3,284	495	25	—	272	2,118	3,841	605	91	363	3,788	902	1897
1898	7,923	—	1,714	728	1,650	—	350	2,168	2,555	606	63	—	4,203	1,034	1898
1899	7,750	—	1,933	1,788	3,574	—	471	2,201	2,755	680	155	301	4,512	1,560	1899
1900	8,438	—	2,839	2,699	3,350	—	553	2,309	2,110	665	102	401	4,607	1,853	1900
1901	8,336	—	1,029	2,363	2,826	2,375	514	2,346	2,110	812	98	342	4,499	1,625	1901
1902	7,834	—	1,483	1,134	3,703	—	492	2,512	1,620	983	226	497	4,137	1,545	1902
1903	9,367	—	8,777	1,770	1,245	1,585	1,255	2,476	2,190	921	295	245	4,554	1,527	1903
1904	8,385	168	1,929	775	1,091 <sup>d</sup>	1,756	747	2,434	2,369	923	70	410	4,203	2,987	1904
1905	8,931	277	2,052	1,114	1,413	1,326	669	2,587	2,572	830	41	159	4,709	2,073	1905
1906	9,001	177	2,114	1,363	2,240	669	886	2,416	2,248	789	151	—	4,608	2,027	1906
1907	10,674	207	1,993	1,701	3,580	1,978	808	2,308	2,155	768	47	458	4,458	2,279	1907
1908	10,949	2,222	2,703	1,333	2,658	1,432	1,109	2,462	2,168	720	118	280	4,077	3,247	1908
1909	9,637	1,339	1,890	2,949	600	1,635	767	2,384	2,115	720	122	266	4,181	2,886	1909
1910	13,324	750	4,096	4,156 <sup>e</sup>	2,358	—	662	2,411	2,216	879	113	370	4,472	2,840	1910
1911	14,558	519	1,446	3,015	995	190	724	2,299	2,091	1,321	107	259	4,855	2,256	1911
1912	13,666	572	1,443	1,971	5,250	368	755	2,378	1,911	1,376	93	259	6,956	3,129	1912
1913	13,275	—	2,440	1,769	852	969	642	2,353	2,273	1,627	80	255	5,487	2,598	1913
1914	12,309	701	1,979	1,900	1,181	1,899	651	2,275	2,256	1,229	83	—	5,616	2,370	1914

<sup>1</sup> The column for legacies includes sums transferred to General Fund from the Sturge Bequest, the successive instalments of which were set aside as a Reserve Fund.

<sup>2</sup> From 1896 to 1903 Self-Denial Offerings were not recorded separately.

<sup>3</sup> From 1891 this column includes sums given for special salaries, chiefly by Scottish Friends.

<sup>4</sup> £8,000 transferred from Reserve Fund, i.e. chiefly from Sturge, to cancel an accumulated deficit.

<sup>5</sup> The Sturge Bequest was exhausted in 1903, except the sum set apart for Mission buildings.

<sup>6</sup> Including £2,693 for Special Five Years' Fund.



## APPENDIX.

THE THIRTY-SIXTH ANNUAL REPORT OF THE  
WOMEN'S MISSIONARY ASSOCIATION  
FOR THE YEAR 1914.

THE past year, which began so full of encouragement for our own Mission, has turned into a period of peculiar anxiety for all Missionary Societies, our own included, for the year 1914 will ever be remembered as marking one of the greatest epochs in modern history, and as witnessing one of the most momentous and sanguinary wars the world has ever known. China, India, Japan—the non-Christian lands where we carry on our work—have more or less played their part in the war, but we are face to face with the awful fact that it is the Christian nations of Europe that are principally engaged in this life-and-death struggle. We anxiously ask, 'How will the great war affect our Foreign Mission work?' Will Christians at Home be so absorbed in the overwhelming claims of a national crisis as to forget for a time the pressing needs of a purely spiritual warfare? Will it hinder the coming of the Kingdom in the case of those non-Christian hearers who may be unable to grasp the moral and spiritual issues of the war?

It is yet too early to answer these questions. We can only say that the leading Missionary Societies of Great Britain are confident of spiritual gain in the end, though in the meantime financial difficulties may have to be faced.

As regards the early effects of the war upon our own Mission, there has been the anxiety as to the safe arrival of outgoing missionaries and the tension caused in some places by the return of thousands of coolies thrown out of work by the depression of trade in the Straits; there is also increased trouble from the brigands around Yungchun and the rumour of revolution; but, on the whole, there has been nothing so far to upset our Missionaries in their work. The Great War, even the siege of Tsingtau by the Japanese, was too far off to affect our part of China; though in Tainan the fall of Tsingtau was celebrated by a great torchlight and lantern procession two miles long.

During the past year the Chinese Government has attempted to reinstate Confucianism, but without any marked success. At the same time it has declared its toleration of all religions. The educational development that was expected has not taken place, probably because of lack of funds, and the Government has been

only too glad to fall back upon the educational assistance of the Missionaries.

*Evangelistic Work.*—Although it did not largely affect our work among women and girls, the Fuhkien Evangelistic Campaign must be mentioned as one of the principal events of the past year. We of the Women's Missionary Association have taken a deep interest in it, and for months have prayed for it, and now we rejoice in its wonderful success. At Amoy, the elder girls were taken to two meetings, when Mr. G. Sherwood Eddy, of New York, the Evangelistic Secretary of the International Y.M.C.A., addressed the students of Kolung-su. About forty of the girls signed the papers as being willing to acknowledge Jesus Christ as their Saviour.

Our own evangelistic work has been carried on as usual, mostly by means of country tours made by our ladies, or by the ministrations of Christian Chinese women, or else by hospital work among in-patients and out-patients. The work done by Miss Butler, Miss Stuart, and Miss Livingston at Shoka is largely evangelistic, as there is no boarding school as yet. Miss Barnett visits much in the districts round Tainan. In connection with Formosa, we are glad to report that a new meeting for women has been started in a village just outside Tainan, and that a newly trained Biblewoman has begun work in the Shoka district. In the Hakka country Miss Probst spends several months of the year in making country tours from Wukingfu. We look forward to the time when we shall be able to make Shanghang the headquarters of two of our Missionaries, and so extend the work to the far north of the Hakka field.

Before passing from the evangelistic work, we may mention the visit paid to the London Committee by Miss Yu last March, and the interest with which we listened to the beautiful address in English of this Chinese lady Evangelist.

**Educational Work.**—The problems in our principal schools are still how to meet the increasing demand for the education of girls and how to provide trained teachers to carry on this work. Miss Duncan has written that 'school is a very vital part of the Church's work, and that the future of the Church is closely bound up with it.' We mentioned in our last Annual Report Miss Duncan's appeal for an educational worker, and also the desirability of developing the Swatow Girls' School. The first step towards supplying these needs has been taken by appointing Miss Donaldson to the Amoy district, and Miss Chisholm to Swatow—both of them fully qualified for school work. It is hoped to secure an additional piece of ground for the Chinchew Girls' School, as, owing to a special donation, the money for this is already in hand. A site for the new dining-room in the Changpu Girls' School has been bought. The south block of the Swatow Girls' School has had to be rebuilt. In

Tainan the inferiority of the oil used in the lamps proved very trying to the eyes, so electric lighting, which was already installed in the other houses in the Compound, has been extended to the Ladies' House and Girls' School, the installation being paid for partly by the ladies themselves and partly out of a special gift made to Formosa.

At Chaochowfu Miss Maud Paton has been in charge of the educational work. The Compound School has done well, but the City School had to be closed during the summer because of plague. Two girls and a boy died, and the school attendance began to fall off because the mothers were afraid to let their children out into the streets. It has since reopened. The attendance is good, and many heathen children come. There is real need here for better and more permanent accommodation so as to develop this promising work. The room in which the City children now meet has been kindly lent by the Foreign Missions, and may at any time be required by them. Plague was very bad in Chinchew also. People were dying on every side, but inoculation proved a safeguard to our women and school-children.

While in process of building, the new school at Unsio was sadly damaged by a severe storm, but no sooner was the news of this catastrophe received than a kind donor sent £50—more than enough to make good the damage. The building is now ready for boarders.

New elementary schools have been started in districts around Chinchew, Yungchun, and Wukingfu. This is a very hopeful feature, and it is a great help to the central schools to receive girls who have had some previous teaching.

As is well known, Kindergarten methods appeal to the Chinese mother whether she be Christian or heathen. The Amoy Kindergarten, though built for only 150 children, can show an attendance of 210, and is more than self-supporting. There is abundant evidence that the heathen children, of whom there are very many, bring Christian influence to bear upon their homes. Miss McKay, who has the charge of the Chinchew Kindergarten, spent part of her furlough in studying Kindergarten methods at Carey Hall. The Changpu Kindergarten has received a small addition to its playground from the local Foreign Mission Council.

**Medical Work.**—When Miss Johan Tait arrived in Swatow last February as the first nurse sent out by our Association, it was to find the Compound overshadowed by the serious illness of Dr. Marguerite Ross. Dr. Ross recovered sufficiently to be moved to Hong Kong, where her marriage to Dr. Andrew Wight took place at the end of March. It was not God's will, however, that the cherished hopes of her recovery were to be realised in this world, and she died at sea on Easter Monday. Dr. Nina Beath has been alone in our medical work at Swatow, as it was thought better for Miss Tait to give her time entirely to learning Chinese, and she and

Miss Chisholm have been studying together chiefly at Thai Yong and Chaochowfu. The new Lady Doctor's House has been finished, and appropriately named the 'Elizabeth Mathews Memorial House,' in loving remembrance of our late Secretary, Mrs. Mathews, and her keen interest in the medical work. It has now been agreed that new women students at our Swatow Hospital must pay a premium of \$30 and pass a preliminary examination, unless they already hold a Girls' School certificate of recognised standard.

The extension of the Chinchew Hospital is now begun, sufficient money having been in hand to build a small block. Though ultimately designed for isolation wards, this block is to be used in the meantime for private wards, thus giving an opportunity for bringing the Gospel Message to upper-class patients and their attendants. Dr. Edith Bryson has been in sole charge of our Chinchew Hospital during most of the year, owing to Dr. Louisa Thacker's furlough being overdue last spring.

So far we have reported only on the work in China. Before the war broke out our Secretary, Miss Craig, had planned a visit to some Mission stations in India, and we were all looking forward to the experience she would thus gain and to her spending part of the time at Rampore Boalia and Naogaon, knowing how helpful such a visit would be both to the Home Committee and to those on the Rajshahi Field. Naturally, this plan has had to be postponed until more peaceful times.

In turning to **India**, we find that our Mission continues to make steady progress at Rampore Boalia under Miss Taylor and Miss Hall. Miss Taylor, assisted by native teachers, is in charge of the large school in the town. Of this school the Government Inspectress says it is the best Mission school in her jurisdiction, and the only one where Hindus and Mohammedans are taught together. Miss Hall, who has passed her first year's examination in the language, divides her time between further study, the little school in the Compound, and visiting in the homes of the children.

Zenana work, too, is making progress under Miss Taylor and two or three qualified assistants. We read of twenty-five ladies under regular instruction and of many more eager to be taught. There is a Bible in each of the Zenanas visited, and regular Bible teaching is given; the ladies are very fond of hymns and the Bible stories. The Inspectress of Schools has recommended a Government grant of Rs. 70 to enable our Missionaries to extend Zenana work in Rampore Boalia. This grant has not yet been given, but the Inspectress has expressed herself strongly of the opinion that where Missionaries can be persuaded to give secular education in Zenanas this work should be left to them rather than be undertaken by the Government. Mrs. Morison, senior, while in Rajshahi, continued to give valuable help in our Indian Mission. We also gratefully acknowledge the assistance given by Dr. and Mrs.



Lyll in connection with the Swatow Women's Hospital, and the helpfulness of Missionaries' wives at different stations.

Early in the year we received a good report of the two Biblewomen supported by our Association in Singapore. Since then one has retired owing to old age, and the other has resigned. We have not as yet heard that new Biblewomen have been appointed to take their places.

**The Missionaries.**— During 1914 our Association sent out five new Missionaries: Miss Johan Tait, who went out in January, was followed a month later by Miss Phyllis Chisholm, both going to Swatow. In the autumn there sailed Miss Muriel Donaldson for the Amoy district, Miss Mary Paton for Swabue, and Miss Marie Thompson for Wukingfu. We have also accepted Dr. F. Winifred Heyworth for medical work at Swatow. As she did not need to sail for China until the autumn she offered her voluntary services to a St. John Ambulance contingent, and is now helping with the wounded in France.

Only Dr. Louisa Thacker, of Chinchew, came home on furlough during 1914, Miss Macgregor, of Amoy, having obtained leave to spend her furlough at Lovedale in South Africa. Miss Ramsay's return to Chinchew has been postponed for a time.

Those who went back to China during 1914 were Miss Stuart and Miss McKay, who both left England in September; Miss Ewing, Miss Herschell, and Miss Wells, whose departure was delayed until November owing to the war. We thankfully record their safe arrival.

We have sent our congratulations to Miss Lecky, of Changpu, on attaining her semi-jubilee of missionary service; and to Miss Gillhespy, of Chaochowfu, on her marriage to Dr. Chalmers, of Swabue, which took place on April 30.

During the past year two great developments have taken place in the Women's Missionary Association. The first of these has sprung out of the Forward Movement. In addition to their ordinary givings, certain of the Presbyteries have made themselves severally responsible for the salary of a special Missionary. The Liverpool Presbytery had long set the example by supporting Dr. Nina Beath. Now Manchester has chosen Miss Reive; the Presbyteries of London North and South have adopted Miss Muriel Donaldson; Newcastle, Miss Marie Thompson; while Bristol has undertaken to raise part of Miss Hall's salary.

The second development is that the first step has been taken towards opening up regular work among the women of Swabue by sending Miss Mary Paton as our first Missionary to that district. She goes as the representative of the Young People's Missionary Committee, and is at present studying the language at Chaochowfu. It may here be mentioned that the Girls' Auxiliary now forms a part of the new United Young People's Missionary

Committee, and that it was arranged with the Foreign Missions that a certain proportion—namely, 15 per cent.—of the young people's funds should be given to the Women's Missionary Association on condition that we began work at Swabue.

**Co-operation with Foreign Missions Committee.**—The question of closer co-operation with the Foreign Missions Committee remains unsettled. The Special Committee appointed by the Synod of 1913 drew up two schemes, which were submitted to the Synod of 1914. These schemes were intended to be experimental only, neither of them to remain in operation for more than five years. In accordance with the recommendation of the Special Committee the Synod resolved to send down the two schemes to Presbyteries, the Foreign Missions Committee, and the Mission Councils, and to invite the Committee, the Branches, and the Councils of the Women's Missionary Association to consider them, each body so consulted to decide which of the two schemes it prefers. The Special Committee was afterwards to reconsider the two schemes in the light of these returns, and to recommend one of them to the Synod of 1915 for adoption as an experimental scheme. We accordingly sent out the two schemes to our Mission Councils abroad, and to every Branch at Home, asking that the schemes might be laid before the members and the votes taken. Meanwhile the Great War broke out, and many felt it was not a fitting time to discuss a question which might lead to controversy. The Presbytery of London North led the movement in favour of postponement. The same course was followed by the Foreign Missions Committee. The decision of the Women's Missionary Association is expressed in the following Minute of January 12, 1915 :—'The alternative schemes, proposed by the Synod of 1914, for closer relationship between the Foreign Missions and the Women's Missionary Association, have been submitted to the W.M.A. Branches and the Mission Councils. The returns have shown such diversity of feeling on this matter that the W.M.A. Committee is strongly of opinion that it would be well to postpone decision, especially in view of the recommendation to this effect expressed by the Foreign Missions Committee and several of the Presbyteries, owing to the unsettled state of the country.

'Should the Synod decide on postponement, the Women's Missionary Association Committee earnestly desire that, pending the renewal of negotiations, some definite and regular form of consultation between the Foreign Missions and the Women's Missionary Association might be established, as a help towards mutual knowledge and unity in action.'

**The Work at Home.**—As regards the Home work, there are many changes to record in the ranks of our Office-bearers. Mrs. Molyneux has succeeded Miss Graham as Presbyterial Secretary for Liverpool, and Mrs. Dryburgh has become Presbyterial Secretary for Durham,

in place of Mrs. Phorson. Mrs. Train has been succeeded in the Presbytery of Yorkshire by Mrs. Hartley, of Hull, and Miss Elder, in the Presbytery of Bristol, by Mrs. Corfield, of Bristol. On the Executive Committee, Miss Henderson, of Muswell Hill, has succeeded Miss Oldham, who has been made a Vice-President. In connection with the Forward Movement, Mrs. J. S. Duncan, of South Croydon, has become Presbyterial Treasurer for London North and South. We mourn the death of Mrs. Moinet, our Prayer Union Secretary from 1906-1911, one whose varied gifts were always at the service of the Women's Missionary Association. We have also lost in Mrs. Starkey, of Notting Hill, a valuable member of Committee, and one who gave her daughter to the work at Wukingfu.

**Meetings.** — As the Synod of 1914 met in London, our annual meetings were held in Bloomsbury Central Church on May 5. Excellent papers were read at the morning Conference. Those by Mrs. Fergusson, of Wallington, and Miss Alison Leitch ably dealt with some of the recommendations of the China National Conferences. The Forward Movement formed the subject of several interesting reports from the Presbyteries and the Girls' Auxiliary, followed up by a statement from our Treasurer showing the financial outcome of the movement, while our Secretary dealt with the replies of the branches to the Special Letter sent out in October 1913. Mrs. Gillies' inspiring paper, which formed the closing address, was printed in the July number of 'Our Sisters in Other Lands.' In the afternoon the chair was taken by the Rev. J. R. Gillies, M.A., Moderator of Synod. Mrs. Voelcker gave an abstract of the Annual Report, and most interesting addresses were given by Mrs. Ferguson, of Formosa, Miss Ewing, of Yungchun, and Miss Ramsay, of Chinchew. The attendance at both meetings was very large.

The usual Conferences have been held as follows:—

(1) The Newcastle Conference, on January 29, when Miss Herschell was the principal speaker, and at which there was a large and enthusiastic audience.

(2) The Durham Conference, on February 17, for the election of a new Presbyterial Secretary. Miss Craig addressed this meeting, which was one of much friendliness and unity.

(3) The tenth annual Conference of the Liverpool Presbytery, on February 19, when over 500 ladies were present and listened with close attention to Mrs. Ferguson's graphic description of the work in Formosa. At this meeting Mrs. Molyneux was cordially welcomed as the new Presbyterial Secretary. Another large and representative meeting was held in Liverpool on May 22, to receive reports of the Synod annual meetings from the delegates. It is hoped in future to hold a similar meeting after each Synod.

(4) The Manchester Conference on March 3, when Miss Herschell



gave the address, and the meeting was, as usual, a very successful one.

On account of the war conferences were not held in the Yorkshire and Bristol Presbyteries, but the election of the new Presbyterial Secretaries was carried out by correspondence instead.

A united valedictory meeting of exceptional interest was held at Camden Road Church on November 5. The outgoing Missionaries present were the Revs. M. C. Mackenzie, Hope Moncrieff, and D. Sutherland; the Misses Ewing, Herschell, and Wells, returning after furlough; the Rev. Geo. McCahon, Miss Donaldson, Miss Mary Paton, and Miss Thompson, going out for the first time; and Dr. F. Winifred Heyworth, to sail later. Each made an impressive three-minute speech, and were themselves afterwards addressed by Professor Macalister.

**Deputation Work.**— During February Miss Herschell took eighteen meetings in the Presbytery of Newcastle; she also spoke at the Manchester Conference. During February and March the London Presbyteries enjoyed visits from Miss Stuart and Miss Wells. In the course of a visit to the Bristol Presbytery in March Miss Ramsay went to eleven out of the twelve branches and addressed fifteen meetings, at one of which (Gloucester) 300 were present, and this in spite of a deluge of rain. In the autumn Miss J. Ewing took seven meetings in the Durham Presbytery, the only Presbytery that did not have a speaker during the previous year. Miss Ramsay having been prevented by an accident from visiting the Liverpool Presbytery, Miss J. Ewing kindly took her place in November and addressed fifteen meetings, besides two in the Manchester Presbytery (Heaton Chapel). During the same month Dr. Louisa Thacker took seventeen meetings in London North and two in London South, besides a couple of meetings in Manchester. Our new Missionary, Miss Marie Thompson, spoke on 'Life at Carey Hall' at a united missionary meeting in Newcastle on October 1.

**New Branches.**— During 1914 five new branches were formed—viz., Canonbury, Silvertown, and Walthamstow, in the Presbytery of London North; Embleton, in the Presbytery of Northumberland; and Wharton, in the Manchester Presbytery.

The following churches have each sent sufficient funds during 1914 to support one or more Missionaries:—Frognal 1, Marylebone 1, Regent Square 1, and St. John's Wood 2, in the Presbytery of London North. Claughton, in the Liverpool Presbytery, supports two, and one is supported by Jesmond, in the Newcastle Presbytery. It will be remembered that the salary of Miss Mary Ewing is paid by anonymous donors; that Miss Duncan is supported by Sunday Schools in Scotland; that Dr. Nina Beath, Miss Donaldson, and Miss Reive have their salaries paid by Presbyteries; while Miss Herschell and Miss Starkey have gone out at their own charges.





THAU SIA (FORMOSA): GROUP OF PEASANTS BESIDE A BANYAN TREE.



RAMPORE BOALIA CHURCH. (Mr. Hamilton in pulpit.)

[To face page 92.



WINNOWING TEA.



COLLECTING JUICE FROM THE BETEL-NUT PALM.

**Treasurer's Report.** — It was with considerable misgiving that we faced the financial position of our Association when war broke out, but we have reason to rejoice that, in spite of all our fears, the total amount raised exceeded that of 1913 by over £59. Many friends who were much concerned lest the work should suffer gave donations which greatly helped to bring about this happy result. The 'Presbyterian Missionary' Funds also proved very satisfactory, showing that the fact of having a special representative on the field tends to increase interest in the work and liberality in giving. From the young People's Missionary Movement £92 was received towards the salary of Miss Mary Paton, who has gone to Swabue as the first W.M.A. worker at that Station. The Presbyteries of Bristol, Newcastle, and Northumberland increased their givings in 1914; all the other Presbyteries show a decrease. One hundred and one branches sent in more money, 129 sent in less. Eighteen branches which gave in 1913 contributed nothing in 1914; but, on the other hand, fourteen branches contributed in 1914 which did not do so in 1913; some of them were new branches and gave in a most encouraging manner, which promises well for the future. It is to be hoped that in time the aim of the Women's Missionary Association may be realised, and that there will be a branch in each Congregation.

Special donations, which include special gifts for salaries, sales of work, etc., show a good increase over the former year's amount. Thanksgiving boxes also show improvement, and brought in over £540.

The expenditure has again exceeded the income by about £250, and this amount was transferred from the Legacy and Reserve Fund to meet the deficiency.

The Building Fund is now quite exhausted, the calls on it during the year having been considerable; £670 was drawn to complete the 'Elizabeth Mathews Memorial House' at Swatow (the total cost of which was £1,200). Many thanks are due to the members of the Girls' Auxiliary for their kindness in raising £25 towards the furnishing of the house, thus relieving the general funds to that extent.

Extensive repairs to the Women's School at Swatow cost £150 and the grant of the same amount for the new school at Unsio was also drawn.

The Treasurer earnestly hopes that during this year, which must be one of very special trial and difficulty for Missionary work, all members of the Women's Missionary Association will give of their means as liberally as possible, and that they will do all in their power to add to the membership.

**Home Preparation Union.** — Miss Moinet reports : The number of members belonging to the Union during the year 1913-14 continued small, but the standard of work was on the whole good. Two members studied the 'Life and Teaching of Christ,' two more went



through a course on the 'Life of St. Paul' and one of his Epistles, while a fifth studied the Epistle of the Romans. Of our members some are now training for service in the foreign field, and some have begun their work as Missionaries. A special tie of interest unites those who have studied together, and it is hoped that the Union will prove to have been of value as a preparation for the work upon which they have entered.

**The Baby Band.**—Mrs. MacCallum reports: The Baby Band has now been in existence for nine years, and much success has crowned the work of its little members, the total number enrolled during that time being 2,149. In 1914 188 babies were added to our membership and 202 passed off the roll, having reached the age of five; a good number of these, however, still keep up their interest in the Band by taking the little collecting boxes. It has been a great pleasure to send the sum of £17 7s. 6d. during the year to Miss Morison, our W.M.A. Treasurer. There have been three more branches formed: at Forest Hall, Newcastle-on-Tyne; Elthorne Park, Hanwell; and Spring Bank, Hull. A pleasant surprise was given to the members holding collecting boxes, as Miss Helen Dale, of New Barnet, very kindly sent a large number of charming books, entitled 'Pigtails and Chopsticks,' to be distributed amongst them. We are quite sure the little folk much appreciated this kind thought. Several of the branches have held garden parties, a very successful one again being held at Prospect Street, Hull, which it is hoped may become an annual affair.

At the Wimbledon W.M.A. Sale of Work the babies made £2 12s. 6d. by their concerts. In conclusion, I should like to tender my very grateful thanks to all the secretaries for their kind help during the year.

**'Our Sisters in Other Lands.'**—Mrs. Hawke reports that last July the circulation of this magazine, which stood at 13,500 copies, was increased by 300; but it is not certain, judging by the most recent orders, that this increase can be maintained. During 1914 four branches took the magazine for the first time. The balance transferred to the General Fund by the sale of the magazine was £57, as against £53 in the previous year.

**Literature Department.**—Mrs. Greenlees reports that during the past year the receipts from the sale of literature are considerably smaller than usual, owing partly to the effects of the war. A smaller supply of new books and leaflets has been kept in stock, but the expenses at the same time have been less; so that, though the receipts are only £9 7s. 7d., as against £18 3s. 10d. in the previous year, the profit balance is much the same as usual—namely, £6 18s. 2½d. A thousand leaflets, written by Miss Johnston and Miss Talmage, were purchased from the Women's Board of Missions, New York, and these are still available. There has been a good sale of Mrs. Entwistle's book, 'Taro: A Boy of Japan.'



The new photographs have been those of Dr. Nina Beath, Miss Chisholm, Miss Donaldson, Miss Mary Paton, Miss Ramsay, Nurse Johan Tait, and Miss Thompson.

The amounts taken at the monthly committee meetings have been small, but there were good sales of literature at the Synod meetings in London, and at meetings in Liverpool and North Shields.

**Prayer Union.**—Mrs. Leitch reports that 8,500 Prayer Union leaflets have been printed as in the previous year. But that whereas nearly all were disposed of in the year 1913-14, only 6,395 have been sold since, besides about 100 given in grants. A profit balance of £5 2s. 2d. has been paid into the General Fund. Slight changes have been made in the new leaflet. The title has been altered, a text has been put at the top of each page, and a map of India has been added.

**Missionary Letters, etc.**—Miss C. W. Thorburn reports having typed and circulated 273 copies of the Letters monthly. She would remind the branches receiving them of the small charge of 6d. per annum to cover expenses, as so far only about one-third of these branches have sent in their contributions. Miss Thorburn would like to express her appreciation of the kind letters she has received, and begs to apologise for any mistakes or shortcomings on her own part.

Miss Sutherland reports that during 1914 the lantern slides were used ten times, as against twelve times in the previous year. They have been exhibited in London, Hove, Cambridge, Cardiff, Birkenhead, and principally in Newcastle-on-Tyne.

Miss Kirkcaldy reports that the costumes have been exhibited twelve times during 1914, mostly in or near London, though they have been also sent to Leeds and Morpeth. The curios have been exhibited twice, once in London and once in Manchester. The costumes show an increase of one, the curios a decrease of three.

**Girls' Auxiliary.**—Miss Moore Anderson reports as follows: The past year has been one of many changes in the Auxiliary. We have a new General Secretary, Miss Griffith, The Gables, Bromley, Kent, and the London work is being divided between Miss B. L. Brown, of Regent Square, and Miss Fitch, of Putney. We have also a new Hospital Secretary, Miss R. Bruce, Foxhill Lodge, Upper Norwood, S.E. We have lost no less than four of our Presbyterian Vice-Presidents from various causes—Misses Carter, Macdonald, Robertson, and Train, who have been succeeded by Miss H. G. Hogarth, of Berwick-on-Tweed; Miss V. L. Heyworth, of Liverpool; and Miss Moore Anderson, of London North. To all our retiring officers we want to express our thanks and our appreciation of all the loyal and ungrudging service which they have given to the Girls' Auxiliary. We hope they may still help us with their interest and experience.

The number of members enrolled during 1914 was most satisfactory, and many new branches were formed. Manchester Presbytery heads the list with four (Chorlton, Pendleton, Sale, and Trinity). Three Presbyteries have two each—Bristol (the two Cardiff churches), Liverpool (Hamilton Memorial and Green Lane), and London North (Ealing and Golder's Green). And three have one each—London South (Streatham), Newcastle (Whitley), and Yorkshire (St. Andrew's, Sheffield).

The General Council met in London during Synod week, and again at Swanwick in August. A campaign in Northumberland Presbytery was planned for October, but owing to the outbreak of war it was thought advisable to postpone the attempt to some future date. Representatives of almost all the Presbyterian branches met at Swanwick, and Miss Moore Anderson was able to attend the spring committee meeting in Liverpool.

For the first time the Girls' Auxiliary had a special financial scheme, and the result was most encouraging. We were able to hand over to the Women's Missionary Association £25—the amount of the grant for the furnishing of Dr. Beath's new house in Swatow.

But the chief event of the year was the formation of the United Young People's Missionary Committee, with the changes which that has brought. This Committee is composed of five representatives each from the Girls' Auxiliary, the Swabue Committee, and the Fellowship. As a result of this union, overtures were made to the Foreign Missions Committee and the Women's Missionary Association. It was agreed to sanction the payment of a proportion of the Swabue funds to the Women's Missionary Association for the support of a woman worker, and Mary Paton sailed on November 7 as the first W.M.A. Missionary to Suabue, becoming in a very special sense the representative of the Girls' Auxiliary, which has now its share with the other young people of the Church in the support of 'the young people's field.'

On November 7 we also said 'Good-bye' to two other G.A. members—Muriel Donaldson and Marie Thompson—and we are very glad to know that Dr. Heyworth has also been accepted by the Women's Missionary Association for service in China. It was a special pleasure to have with us another of our Missionary members—Dr. Thacker, of Chinchew—as medical officer at Swanwick.

**Carey Hall.**—The second Annual Report, issued in October by the Committee of the United Missionary Training College, is very satisfactory. The College buildings are now free of debt, and, thanks to subscriptions received, together with the fees of students, the year closed with a small balance on the ordinary working expenses.

Twenty-one students came into residence during the year, of whom four went out to China in connection with the Women's

Missionary Association—namely, Miss Phyllis Chisholm, Miss Muriel Donaldson, Miss Mary Paton, and Miss Marie Thompson. Miss McKay also took a furlough course of one term. The 'Margaret Spence Scholarship' was used by one of our students.

The subscriptions from the friends of the Women's Missionary Association amounted to £75 12s. during the year.

The true results of the work can only be measured in the after-experience of each Missionary, but it is certain that the study of the Bible, the consideration of Missionary, educational, and social problems, and the quiet influence of the life and ideals of Carey Hall must bear fruit on the Mission Field.

What shall be said in conclusion? To many of us the war has shed a clearer light on some spiritual ideals, and so brought home to us what Missionary work ought to be. For instance, there has been a wonderful revelation of self-sacrifice not only in our men called to be soldiers, but in the women at home. There has been a marvellous response to the call for service of many kinds. We realise now what Christ has a right to demand of those who are called to be good soldiers of Jesus Christ in order to win the world for Him. The striking manifestation of unity, political and social, the spectacle of different nations and classes united in a common cause figures the unity one would fain see in the Home Church and on the Mission Field—a unity that sinks all minor differences in the one great aim of evangelising the world. We have also learnt the value of individual effort. What is one recruit against so strong an enemy! Yet how much depends upon the individual response to the call to arms, upon personal faithfulness and devotion to duty. Let no one say, I am too humble to count in the warfare of the Church. Let us all realise that in Christ's cause there can be no sacrifice too great to make.

E. W. BELL, *President.*

ALICE VOELCKER, *Recording Secretary.*

[For Financial Statement see p. 100.]

THE FOREIGN MISSIONS FUND *in account with the*  
TREASURERSHIP COMMITTEE.

Dr.

For Year to DECEMBER 31, 1914.

Cr.

1913.		PAYMENTS.	1914.		1913.		RECEIPTS.	1914.							
£	s.		£	s.	d.	£	s.	d.	£	s.	d.				
0	0	0	To	Dr. Balance from previous year ...	179	14	11	†13,274	17	3	By Congregations	*12,308	17	3	
13,831	7	8	"	Salaries of Missionaries ...	13,948	1	8	2,353	1	8	"	Sunday Schools	2,274	15	9
1,087	6	0	"	Amoy ...	1,083	15	7	2,272	15	10	"	Edinburgh Committee Scottish Auxiliary	2,255	17	6
449	12	7	"	Special Grants	186	15	5	1,413	8	6	"	Donations ...	1,809	9	10
943	5	11	"	Swatow ...	1,027	8	8	360	0	0	"	Dr. Barbour, for Mr. Rankin's Salary ...	540	0	0
194	9	3	"	Special Grants ...	188	14	0	100	0	0	"	Do. for Dr Coulson's work ...	100	0	0
689	8	1	"	Wukingfu ...	779	0	4	60	0	0	"	Do. for Amoy Fellowship ...	30	0	0
63	18	0	"	Special Grants ...	0	0	0	200	0	0	"	Capt. Dawson for Mr. R. A. Rogers' Salary	200	0	0
368	9	6	"	Samlhopa ...	338	8	10	40	0	0	"	Friends, for Dr. Wight's Salary	50	0	0
0	0	0	"	Shaughang ...	129	9	6	0	0	0	"	Self-Denial Fund (net) ...	700	14	4
1,025	0	0	"	Formosa ...	1,025	0	0	175	0	0	"	The Dunn Trust	170	0	0
241	17	2	"	Special Grants ...	305	6	6	330	1	0	Interest:—				
315	0	0	"	Singapore ...	280	0	0	85	0	10	"	Barbour Bequest	324	7	5
44	0	0	"	Special Grants ...	0	0	0	594	0	11	"	Burnside Bequest	82	11	8
173	16	0	"	India ...	194	9	3	316	12	8	"	Sturge Bequest, &c.	541	8	6
1,195	14	7	"	Passage Money...	1,023	12	7	7	10	10	"	Francis Wallace Memorial Fund	313	15	8
139	19	11	"	Travelling Expenses of Missionaries and Deputies (at home) ...	129	3	11	3	6	2	"	For support of Cot ...	7	6	6
272	19	4	"	Outfit ...	299	15	4	3	6	2	"	Miss Inrury's Legacy ...	3	6	1
20	0	0	"	Penang ...	20	0	0	13	3	8	"	Miss Hurst's Donation ...	12	16	1
1,530	0	3	"	Home Charges ...	1,645	18	8	5	6	4	"	Geo. Bell Legacy	5	6	2
771	7	4	"	Hospitals ...	668	16	9	35	10	6	"	Flett Legacy ...	35	9	0
392	11	6	"	Deficit on Swabue Account ...	527	13	5	81	12	9	"	Income Tax returned ...	84	19	6
108	8	5	"	Letters to Children, Pamphlets, &c. ...	128	19	10	80	5	6	"	Missionary Meetings ...	82	11	2
100	0	0	"	Share of Presbyterian Subsidy	75	0	0	155	1	3	"	Transfer from Halket Fund ...	317	9	0
22	1	4	"	Share of Improvement in Messenger...	37	18	8	6	7	8	"	Sale of Amoy Dictionaries, &c.	0	0	0
37	0	0	"	Grant to Continuation Committee's expenses	30	0	0	151	11	4	"	Transfer from Five Years' Guarantee Fund ...	949	3	3
2	9	0	"	Amoy Dictionaries ...	65	16	11	1,123	0	0	"	Legacies Equalisation Account ...	1,203	0	0
38	17	9	"	Balance of expenses of General Secretary's Visit to Mission Field	0	0	0	23,921	14	8		24,457	7	5	
40	0	0	"	Missionary Scholarship ...	40	0	0	179	14	11	"	Deficit on year. .	0	0	0
2	10	0	"	Students' Christian Movement	5	0	0	£24,101	9	7		£24,457	7	5	
0	0	0	"	Hakka Dictionary	55	10	0								
0	0	0	"	Share of Secretary's Annuity premium ...	38	16	8								
<u>£24,101</u>	<u>9</u>	<u>7</u>		<u>£24,457</u>	<u>7</u>	<u>5</u>		<u>£24,101</u>	<u>9</u>	<u>7</u>		<u>£24,457</u>	<u>7</u>	<u>5</u>	

(†) Exclusive of £115 1s. 2d., and (\*) exclusive of £73 18s. 3d., contributed for the Livingstonia Mission.



*In addition to the receipts for ordinary expenditure, the following Donations were received for special purposes:—*

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FOREIGN MISSIONS COMMITTEE.

	£	s.	d.	£	s.	d.
For Naogaon Nurse and Cottage Wards Fund ... ..	...	...	...	73	19	6
For Shanghang Expenses:—						
Per Scottish Auxiliary, from Miss Mac-						
kenzie's Legacy (balance) ... ..	250	0	0			
'One of Our Own Missionaries' ... ..	250	0	0			
	<hr/>			500	0	0
2nd Reigate and Brighton Company, Boys' Brigade:—						
For a Tainan schoolboy ... ..	...	...	...	4	10	0
Mr. Underhill's Salary &c.—Two friends of Mr. Alan Anderson ...	...	...	...	200	0	0
For Pak-kang Church, Formosa (additional) ... ..	...	...	...	1	2	6
In memory of 'J. H.,' for Hill Tribes Mission ... ..	...	...	...	1	1	0
Dr. A. H. F. Barbour, for Kagi ... ..	...	...	...	50	0	0
	<hr/>			£830	13	0

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WOMEN'S MISSIONARY ASSOCIATION.

	£	s.	d.	£	s.	d.
Subscriptions for Building Fund ... ..	...	...	...	77	17	2
Legacies:—						
Mrs. E. H. Gibson ... ..	...	...	...	25	0	0
Mrs. Starkey ... ..	...	...	...	100	0	0
Mrs. R. F. Burns ... ..	...	...	...	50	0	0
Miss Isabella Fraser ... ..	...	...	...	2	0	0
	<hr/>			177	0	0
	<hr/>			£254	17	2

THE WOMEN'S MISSIONARY ASSOCIATION.

THE TREASURER'S ACCOUNT for Year ended DECEMBER 31, 1914.

Dr.

	£	s.	d.
To Salaries	4,492	0	3
" Outfit Grants	200	0	0
" Hospital Work and Medicines	179	5	0
" Passage and Baggage Expenses	496	9	0
" Drawn on Account of Mission Work—			
Amoy	£	s.	d.
Changpu	310	0	0
Chinghew	180	0	0
Yungchuan	320	0	0
Yungchowfu	141	0	0
Formosa	70	0	0
Hakkaland	210	0	0
Swatow	160	0	0
India	429	0	0
Singapore	120	0	0
	28	0	0
" Remitted for special purposes	1,968	0	0
" Home Charges	260	2	1
" Investment of special remittance for Cot Endowment	363	6	7
	125	0	0
	£8,084	2	11

Cr.

	£	s.	d.
By Associations, Freewill Offerings	3,616	6	9
" Thanksgiving Boxes	2,931	8	2
" Sales of 'Our Sisters'	540	17	11
" Interest	170	9	6
" Collections at Meetings	81	17	6
" Forward Movement	145	16	8
" Transfer from Swabue Mission Fund	203	13	6
" Transferred from Legacy Fund	92	0	0
" Special contribution for Endowment of Hospital Cot	176	12	11
	125	0	0
	£8,084	2	11

THE YOUNG PEOPLE'S SWABUE MISSION

Dr. IN ACCOUNT WITH THE TREASURERSHIP COMMITTEE for Year ended DECEMBER 31, 1914.

Dr.

	£	s.	d.
To Salary of Rev. D. Sutherland	320	0	0
" Dr. Chalmers	260	0	0
" Preachers, Teachers, &c. &c.	366	9	4
" Hospital Expenses	122	0	2
" Passage, Outfit, &c.	87	16	3
" Home Charges	22	14	11
	£1,179	0	8

Cr.

	£	s.	d.
By Societies for General Fund (less transfer to W.M.A.)	603	18	6
" Donations, &c., for General Fund	47	8	9
" Transferred from General Foreign Mission Fund	527	13	5
	£1,179	0	8

## DONATIONS AND LEGACIES

For the Ordinary Work of the Foreign Missions Committee.

*For year to 31st December, 1914.*

	£	s.	d.	£	s.	d.
Scottish Auxiliary Association ... ..				2,255	17	6
<i>Legacies—</i>						
Mrs. A. Black (balance) ... ..	750	0	0			
Mr. J. L. Cloudsley ... ..	225	0	0			
Mrs. E. H. Gibson ... ..	25	0	0			
Miss Mary Cochrane ... ..	181	9	4			
	<hr/>			1,181	9	4
<i>Donations—</i>						
Dr. A. H. F. Barbour :—						
For Amoy Fellowship ... ..	30	0	0			
„ Mr. Rankin's Salary ... ..	540	0	0			
„ Dr. Cousland's Work ... ..	100	0	0			
	<hr/>			670	0	0
One of our Missionaries, for North Hakka Work				150	0	0
For Dr. Wight's Salary ... ..				50	0	0
<i>Captain Dawson :—</i>						
For Mr. Rogers' Salary ... ..	200	0	0			
„ Chinchew School Expenses ... ..	100	0	0			
	<hr/>			300	0	0
The Dunn Trust ... ..				170	0	0
The Reyner Trust ... ..				60	0	0
<i>Special Five Years Fund :—</i>						
C. C. Brown-Douglas, Esq. ... ..	50	0	0			
Charles R. Hemingway, Esq. ... ..	25	0	0			
	<hr/>			75	0	0
Rev. Wm. Anderson ... ..	0	10	0			
'Anonymous' ... ..	250	0	0			
'Anonymous' ... ..	100	0	0			
'Anonymous' ... ..	50	0	0			
'Anonymous' (Self-Denial) ... ..	0	2	6			
Miss Armstrong ... ..	5	0	0			
K. Atkin, Esq. ... ..	0	3	0			
'J. B.' (for China) ... ..	0	6	0			
B. J. Baldwin, Esq. (3 donations) ... ..	15	0	0			
James Blair, Esq. ... ..	20	0	0			
James Bonar, Esq. ... ..	2	0	0			
Do. (for China) ... ..	3	0	0			
Rev. C. C. Brown ... ..	97	10	0			
'W. C.' ... ..	1	1	0			
Miss Caldwell (2 donations) ... ..	2	0	0			
Mrs. Mary Chalmers ... ..	5	0	0			
'Cheerful Giver' ... ..	60	0	0			
John A. Coghill, Esq. (for China) ... ..	1	1	0			
Miss E. C. Colquhoun ... ..	0	2	6			
Robert M. Coutts, Esq. ... ..	5	0	0			
Mr. and Mrs. A. B. Crichton ... ..	10	0	0			
Miss F. M. Cunningham ... ..	1	0	0			
Do. (for Cot at Chaochowfu) ... ..	5	0	0			
Mrs. A. Dobson ... ..	10	0	0			
Edinburgh Medical Mission (for work at Naogaon)	1	0	0			
	<hr/>			£644	16	0
	<hr/>			4,912	6	10
Carried forward ... ..						

	£	s.	d.	£	s.	d.
Brought forward ... ..	644	16	0	4,912	6	10
By <i>Donations</i> (continued)—						
‘Emeritus’ ... ..	3	0	0			
Miss Jane Fiddes ... ..	0	10	0			
Sir Theodore T. Ford (for Singapore) ... ..	2	2	0			
‘A Friend’ ... ..	2	0	0			
‘Friends in Scotland,’ per Miss Jane N. Anderson, for salary of Hospital Assistant at Chaochowfu	11	2	0			
‘Furlough’ ... ..	25	0	0			
Glasgow Foundry Boys’ Religious Society (for Rev. Dr. Campbell Gibson’s Work, Swatow) ... ..	5	0	0			
Miss Penelope C. Graham ... ..	5	0	0			
T. W. Grieve, Esq. ... ..	1	0	0			
‘B. H.’ ... ..	3	3	0			
Miss Ellen Hay ... ..	0	5	0			
‘Hopeful’ ... ..	0	10	0			
‘Inasmuch’ (for Formosa) ... ..	0	2	0			
‘J.’ ... ..	20	0	0			
‘G. E. J.’ (for work in India) ... ..	1	0	0			
Rev. Dr. Geo. Johnstone ... ..	2	2	0			
‘E. H. L.’ ... ..	10	0	0			
John Lamont, Esq. ... ..	50	0	0			
Lantern Lecture by Rev. C. M. McClelland	0	5	8			
‘D. M.’ ... ..	25	0	0			
‘D. M. M.’ ... ..	1	0	0			
Mrs. C. Macdonald ... ..	20	0	0			
Miss M. C. Mackie ... ..	0	7	6			
Mrs. Jessie N. McIntyre ... ..	1	1	0			
Rev. R. and Mrs. Macnair ... ..	10	10	0			
Mrs. E. Matheson ... ..	10	0	0			
‘A Member of Trinity,’ Cloughton ... ..	1	0	0			
Rev. Alex. Miller, D.D. ... ..	4	0	0			
Alex. Miller, Esq. ... ..	50	0	0			
A. C. Mitchell, Esq. ... ..	200	0	0			
Rev. W. Murray, M.A. ... ..	12	10	0			
North London Presbytery Teas, 1914 ... ..	2	6	10			
‘An Old Subscriber’ ... ..	5	0	0			
‘S. H. A. P.’ ... ..	100	0	0			
‘Psalm xxiii’ ... ..	1	0	0			
‘Preaching Fee, D. S.’ ... ..	0	10	6			
‘A Presbyterian Suffragist,’ as a thankoffering for what Presbyterian women have done and are doing for our Foreign Missions ... ..	100	6	4			
James Pye, Esq. ... ..	1	11	6			
Mrs. Frances Riddel ... ..	2	10	0			
Dr. Amy Robinson (per Dr. Smith, for Naogaon work)	10	0	0			
Matthew Ross, Esq. ... ..	5	0	0			
John Roxburgh, Esq. ... ..	20	0	0			
Mrs. Runciman ... ..	0	5	0			
‘J. M. C. S.’ ... ..	50	0	0			
‘R. R. S.’ ... ..	0	10	0			
Rev. W. Parton Shinton ... ..	0	10	6			
Mrs. E. G. Stewart ... ..	5	0	0			
John A. Swanston, Esq. ... ..	1	0	0			
Miss Tame ... ..	0	12	0			
Mrs. Alex. Taylor ... ..	20	0	0			
James Wallace, Esq. ... ..	10	0	0			
L. Stuart Whitelaw, Esq. ... ..	5	0	0			
Mr. and Mrs. A. W. Yeo ... ..	35	0	0			
Rev. Wm. Young, B.A. ... ..	1	1	0			
				1,499	9	10
TOTAL ... ..				£6,412	6	8



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